THE Golden grouе,

moralized in three Bookes:

A worke very necessary for all such, as would know how to gouerne themselues, their houses, or their countrey.

Made by *W. Vaughan*, Master of Artes, and *Graduate in the Ciuill Law.*

The second Edition, now lately reuiewed and enlarged by the Authour.

BL ANT. CAD.

Imprinted at London by *Simon Stafford*: And are to be sold by *Richard Serger*, and *Iohn Browne*. 1608.

Ad fratrem de Insignibus suis Epigramma.

Ambigo, cur bicolor nostræ Leo stirpis alũnus!
Bestia cur, frater, Leukomelaina *tua est!*
Num quia purpurei nostrum sit stemma reatus
Expers, suspiciens candida, nigra premens?
Num quia conueniant Insignia dissona, in vnum
Tam genus Austrinũ, quam Boreale genus?
Vel quia Caucaseo similem de monte Leonem
Prestrarit dextro vis preauita Ioue?
Forte Molorchæus leo talis ab Hercule cesus;
Talis natus erat Mænalisque plagis.
Sed quî sit nostrum, vel qua ratione colorent
Parte priore album, posteriore nigrum:
Causa latet, Lethe mysteria tanta colorum
Abluit, hęc centum noscere lustra vetant.
Macte Leone tamen, frater charissime, macte
(Stemmate Kissini) Thermodoonte tuo.

307:01

TO THE RIGHT Worſhipful, my louing brother, *Sir Iohn Vaughan of Golden-groue*, Knight.

CAto *of* Vtica (*as* Plutarch *writeth*) *being demaunded, whō he loued beſt, anſwered*, his brother: *then the other ſtil continuing to aske him, & who next? he likewiſe anſwered*, his brother. *And ſo againe the third time, he anſwered*, his brother. *Thrice in like ſort was I ask'd, yet vnaſk'd, aſk'd of my ſelfe, though vnaſk'd of others, whether to one or three I would dedicate this my threefold*

booke? To this my ſelf vnto my ſelf made anſwere, To whō more fitly should I dedicate my firſt booke treating of Vertue, thē to my vertuous brother? to whō my ſecōd of a Family, then to my familiar brother? to whō my third of Ciuility, then to my ciuil brother? The conſideration of which points (deare brother) moued me to preſent vnto you alone, and not to three, this Groue of mine, cōformed as neere as I could, like vnto that golden groue of the ancient Heſperides. VVherein I could be ſaid to imitate the Philoſopher Athenodorus, who parted with his elder brother Zeno all his goods, & gaue vnto him the one half: for what is more agreeable to nature, thē that

one

one brother should to his power reciprocally aid another? & what more prodigious, then that one brother should bee a wolfe vnto another? this plainely and wisely was spectified by the Greeke poet Euripides; *who said*: Questiõlesse he that loueth not his brother, loueth neither him, that begat him, nor her, that bare him. *And againe cõfirmed by* Antigone in Sophocles: I must (*quoth she*) loue my brother better thẽ my sonne, by reason that hereafter I may very wel haue more sonnes, but, my father & mother being both dead, neuer more brethren. *Standing, I say, vpon these termes, & hammering in my mind on the anuil of our mutuall loue, I thought it part of my duty to impart vnto you the iust*

halfe of my substãce, nay, in a maner al my substance, desiring you withal, that, euẽ as a skilful Geometrician at the games of Olympus, by the bignes of Hercules foot gessed of the stature of his whole body: so by the outward view of this my triple treatise, you will measure the willingnesse of mine inward mind. As for barking Sycophants, enuious caytifs, to whose controlling checks the very best of all scholers haue beene subiect, I passe not for them, namely, let them fling their cappes at my bookes, yea, and bandy them quite away, if they can. Onely this is my wish at this present, that you, most louing brother, will diligently peruse them ouer, & shelter thẽ vnder

the

the vaile of your fauourable cen-
sure. Almightie God (that I may
now end) giue you your hearts
Christian contentment, while as a
Pilgrime you remayne in the
earthly groue, & make your mind
pliable and readie for the contem-
plation of that golden & euerla-
sting Groue prepared for the
Godly in the world to come. From
Iesus Colledge in Oxford. Anno
Domini. 1599.

Your louing Brother,

William Vaughan.

Entle Reader, my two yeeres silence since the edition of my last Latine Poems, argueth mee in thy censure, either to haue ouersleept my selfe with Epimenides, or to haue playd the micher amongst the obscure Antipodes. Which inconueniences (I confesse) the worldes ingratitude, being a great discouragement, and the burthen of my profession, a necessary imployment, made me with diligent care to attend another Cynosure, by which the course of my studies might be directed. In consideration whereof fearing some patent of concealement, I breake forth at length, and am come to plead mine own tenure in a more familiar language. And this I do, aswell because euery one may perfectly know my meaning, as that I might craue pardon of mine auditory, if either I goe awrie, or chaunce to trip: no man goeth so vpright, but he may by some casualtie or other, kisse the ground. It is a good horse, that neuer stũbleth. Erre I may in writing, but it is thy part (courteous Reader) to brooke mine errours with patience. As

As for the subiect of my discourse, it resembleth the hearbe Muscouy, in that as it being ioyned to other flowers, doubleth the sweetnes of thē: so these fruites of mine being now growne to a Groue, will augment each other sauour, to the sense-pleasing comfort of the Reader. If any man delight to haue himselfe shine with a glorious shew of vertue, I haue giuen him the toppes of moral behauior; if to haue his house and family wel beautified, I haue yeelded him diuers braunches for that purpose; if to haue his coūtrey flourish, I haue sent him the deepgrounded stemme of policie. And if the greatest Gardener of the best manured Eden had vouchsafed mee the settes of Diuiner worth, such as bloomed in the holy and golden groues of his Prophets, I would haue offred vp a sweet smelling sacrifice of the purest choise; but since that glorious Paradice for the first mans offence hath beene shut vp from any entrance, I thought good to present thee with such fruits, as this earth afoords, a three leau'd bud, not only of incomparable sweetnes to him that hath it, but also of infinit admiration to him, that beholdeth it.

In

In concluſion, whereas in theſe books I make often mention of my Cõmentaries vpon Perſius, thou ſhalt vnderſtand, that I haue had thẽ ready, together with a moſt eaſie Paraphraſe in Engliſh and Latine, to be printed aboue ſeuen yeeres agoe, but for certaine reſpects, I cauſed thẽ to be cloſed in a cale of delay and adiourneied, till I find better leyſure to put them forth. For euẽ thus & thus muſt we take opportunitie for ỹ publiſhing of our labours, howſoeuer they may chance to pleaſe the curious ſort *but ſo and ſo*. If I could promiſe my ſelfe kind & gracious acceptance, I would promiſe our age the like Cõmentaries vpon a Satyriſt of the like vaine, euen the learned *Iuuenal*, thereby to ſtirre vp other men,

——— *quos æquus amauit*
Iupiter, aut ardens euexit ad æthera virtus,

to giue light to his gloomie and hidden excellencie. In the meane time view ouer this *Golden-groue* ſeriouſly, and, if thou reapeſt any good thereby, glorifie the great Lord of Hierarchies, who for thy ſake gaue me grace to frame it. Farewell.

Anno. 1599.

Thine in the Lord,

W. V.

maticum in aureum G·
Vaughanni ſaltum.

AVreum longe nemus hoc amœnos
Vincit hortos Heſperidum nitore:
Aureus fructus pariunt quotannis
Arbores: cœlo radios ab alto
Hic habent frondes. Locus hic amœnus,
Quo Deum Muſæ recolunt ſub vmbris,
Quo canunt lætæ volucres ſub vmbris,
Quo nouum lumen rutilat ſub vmbris:
Non vepres, ſpinæ, tribuli, myricæ
Hic vigent, Muſis locus eſt dicatus.
Aureas plantas alit hic ſacrato
Rore Vaughannus, pietatis hortus
Creſcit e plantis: pietatis Author
Seruet has plantas, precor, a malorum
fulmine tutas.

Iohannes Williams, *S. Theologiæ Doctor, & publicus profeſſor in Academia Oxonienſi.*

In eundem.

OMnia ſi nobis tria ſint Vaughanne, vel vnum,
Omnia tunc liber hic trinus & vnus habet.

Ethicæ

Ethicæ & vrbanę lex iuncta domestica legi,
Trina quidem numeris, sed quoque tota suis.
Promis Vissæa tua scripta Polutropos *arte,*
Dum mores hominum publica iura canis.
Digna igitur multa & ciuili laude refulget,
Tum quia Polla *canit, tum quia Musa* Polin.

Gulielmus Osbern, *Procurator*
Academię Oxoniensis.

In eundem.

EThica scribenti suggessit Cynthius: annon
Ingenio magna est vrbs quoq; digna tuo?
Dumq; domos coleres maior, sanctosq; penates,
Publica sollicitat Res super illa rapi;
Quid magis? ęternum celebris nisi scandis Olym.
Materies arti cessit, & æqua seges. (pum.
Prima legat populus, legat altera publicus alti
Hospitii Dominus; tertia Regis erunt.
Tu bene diuiso libros dum diuidis orbi,
Hos orbi sapiens, te dabis ipse Deo.

Henricus Pricius *S. Theologiæ*
Bachalareus, & Collegii
sancti Iohannis Socius.

In

In eundem.

MAgnanimū vere fratrem ſic imbuis arte,
Vt curare *Polin*, ſeq; ,domumq; queat.
Quid maius magno poſsis concedere fratri,
Quam quo prudenter ſeq; ſuoſq; regat?

Griffinus Powel.

In eundem.

NOn omnes arbuſta iuuant, humileſq; myricæ,
Docta cothurnati Muſa Maronis ait:
Ignoſcas mihi, culte Maro, pars altera vera eſt
Carminis, & pars eſt altera falſa tui.
Diſpliceant vtcunq; rubi, ſterileſq; myricæ,
Quiq; fouet tribulos falce domandus ager:
Læta tamē me arbuſta iuuāt dumetaq; læta,
Aurea ſunt; & ſunt aurea, amice, tua.
Saluete O priſcum redeuntia tēpora in aurum,
Inque dies ætas mollior inq; dies.
Vepribus aſſueti mutaſſe cubilia Patres
Dicuntur, nitidas atque habitaſſe caſas.
Conuerſo in melius ſæclorum gratulor orbi,
Ecce tibi in medio mœnia ſunt nemore.
Non hoc Threicius Getica cū veſte ſacerdos
Natuſue Amphion de ſoue finxit opus.

Ille

Ille meus condebat opus, qui præstat vtrique,
Ille casas cultas fecit, & ille nemus.

Qui vere & ex animo tuus est,
Iohannes Budden.

In eundem, ad Authorem.

EThica ciuilem docet, instructissima vitam,
Musaq; ciuilis Regna domosq; docet.
Sit tibi cum libro fatum par, surgit in altum
Ex paruo, in summos tu quoq; surge locos.
Desere priuatam (placeat tibi publica) Musam
Exemplum hoc magni grande Maronis habes.
Ille boues & oues gracili modulatus auena,
Serior hinc annis arma virumque canit.
Tu simili scribens vena, moresque domosque
Instruis; extremam principis aula tenet.

Nicholaus Langford, *Art. Magister.*

In eundem.

PActoli rutilasue Tagi quid quæris arenas?
Vaughanni plures dat tibi saltus opes.
India quid fuluum caput exeris? India sordes.
Hæc superat siluas aurea silua tuas.

Quid

Quid vetus oſtentat bifrontem fabula Ianum?
Geryonem triplicem quidue poeta ſuum?
Reſpuit hic Iani titulum, vult eſſe triformis.
Odit Geryones, excolit hic animos.
Mores compeſcit, diſpeſcit, vt Orpheus; ædes
Inſtruit; & plebem iure iugoque tenet.

Thomas Came, *Art.*
Magiſter.

In eundem.

CVm tria, forma, modus, ſitus omnia ſidera (librent:
Iuſq; triplex, triplex Gratia, parca triplex:
Cum ſophiæ triplex ſit pars; partuſq; triformis
Matris Opis; Stigii tela triſulca Dei: (mis
Quis vetet hunc Lucum triplicem te dicere? li-
Sidera, ius tribuis, fata Charinq; refers. (bras
Auro deducis Sophiam. (Vaughanne: Iehouæ
Regna, maris fines, Dæmonis arma canis.

Gabriel Powel.

To Maſter Vaughan the Author of the Golden-groue.

WHile thou in ſacred ſtudies doſt beſtow
Thy watchfull houres theſe thankleſſe (times among,
From

Frō learnings root three vertuous branches grow,
Charming the pow'rs of euery Muſes ſong,
To leaue their two-topt hill, and for a ſpace
In thy freſh Groue their mutual ſelues embrace,
Thy Golden-groue, thy euer-blooming ſpring,
Thy vertues nurcerie, thy wits deere brood,
Where like the Graces dauncing in a ring,
Three ſciences inuite the publike good. (ſtroue,
Needs muſt the Groue, where theſe faire vertues
Be thought a precious and a golden Groue.
The Morall Nymph with deepe diſcretion goes,
The Oeconomick with a carefull eye;
The Politike the ſtate of kingdoms knowes,
Treating of Nations, counſels, maieſtie.
The ſeuerall places of their beſt renowne,
And obiects are the heart, the houſe, the crown.
Now let the heart eſtraunged at the laſt,
(If any ſuch the Golden-groue inherite)
Behold the ſeate where Equitie is plac'd
With due regard of an impartiall ſpirit.
And ſo preferre an honeſt Ethicke praiſe,
Before he come to Politike eſſayes.
Then let this houſe for Oeconomicks worth
Deſerue the title, which it long hath borne.
No droſsie excrement from gold comes forth;
Then golden as it is, O let it ſcorne,
That any dregs or blemiſhes be found
To ſpring frō out that Groue, & fruitfull groūd.

Le:

Let Policie defend the lawfull right,
Since Countries periſh by the hand of wrong.
Vaughan, the world in cenſure is vpright,
Eſteeming thee amongſt the learned throng.
If any ſtonie friend vniuſtly deale,
Tis no true Diamond in golden ſeale.
Thy worke ſhall liue, ſo ſhall thy brothers fame,
But much the more, if he regard thy paine,
And gratulate thy Muſe, that makes his name
The note of all eternitie to gaine.
Three ages Neſtor liu'd; now (as they be)
The Muſes giue thy Legend three times three.

Thomas Storer, Maſter of Arts.

In commendation of the Golden groue and the Authour thereof.

WHo ſo doe wiſh Philoſophie diſplaid,
Garniſhd in colours of moſt perfect hiew,
Refin'd againe, that lately was decaid,
And this againe laid out to all mens view,
Which in diſgrace erſt bad the world adiew:
(So things ſuppres'd, and troden low to ground,
With great applauſe do to the ſtarres abound.)
Let ſuch draw neere and view this Golden-groue,
Whereof the rootes are, vertues of the mind:
The trunks & ſtalks, that grow theſe rootes aboue,

Ioint vertues are to priuate rule aſsign'd:
The boughs, the publick ſway of kingly kind.
Vertue the root, Rule priuate is the ſtemme,
The branches are, the golden Diademe.
All which are done by learned Vaughans pen,
Thereby deſeruing well eternall fame,
Who tooke great paines to benefite all men,
That would with ſingleneſſe peruſe the ſame;
Thus hath he got himſelfe a'golden name.
And thus we ſee this ſtately Golden-groue,
Whereof the motiue was, his Brothes loue.

Samuel Powel, *Maſter of Arts*.

To the Authour.

THy ſelfe a tendrer of that Golden-groue,
To which thou ſend'ſt this Golden-groue of (thine,
How truly that ſo called was doſt proue:
How truly this: it needes no proofe of mine.
It is no guilt, it is a golden booke,
Fit for that gemme, thy brother on to looke.
The gold whereof, as pure as euer ſhone,
(Let Enuie ſpeake, ſhe can it not denie)
Feares not to touch the learned Lydian ſtone.
Who buyes this Gold, too deare it cannot buy;
It is refin'd in furnace of thy braine,
In fire then to trie it, were but in vaine.

Some

Some ſay, *Prometheus* man of clay did make,
But beaſtlike paſsions put into his heart:
Vaughan, beleeue them not, for they miſtake,
To make men was not his, but is thine Art.
Thou haſt effected what he ne're began,
Thou haſt made maners: maners make the mã.
Gold-glutted *Craſſus*, were he now aliue,
Might here find gold to find an hoſt of men:
Rich-finger'd *Midas* might here learne to thriue,
Not by his owne rich touch, but by thy pen;
Which Chimick-like (I hope) wil turn to gold
Our iron times, and make them as of old.

Iohn Raulinſon, *Maſter of Arts.*

In praiſe of the Golden-groue, moralized by Maſter Vaughan.

AMid the vaile of Idaes buſhie groue,
Before a bribed Iudge (ſuch was their fate)
A Trinitie of Goddeſſes once ſtroue:
Gold cauſ'd their ſtrife (the cauſe of all debate.)
Now a new Iudge their quarrell hath acquited,
Attoning this late-iarring Trinarie,
And, ſith in groues and gold they firſt delighted,
Hath built a Golden-groue for this faire three,
Where Pallas firſt vnfoldeth vertuous ſawes,
Which Venus doth conuey to families,

Then Iuno tempreth both with rightfull lawes,
And those themselues with heauenly policies.
So these, whom Gold & groues first set at strife,
This Golden-groue combines in blessed life.

Charles Fitz-Geffrey.

In commendation of this Golden-groue.

SOme write of th'Ile of *Hesperides*,
Where golden fruit in greatest plentie grew,
A prettie fiction, and no doubt did please
The Authour selfe, although it were not true.
If by our dayes we measure those of old,
(For now men loue if but to dreame of gold)
No more a fiction, now no more a toy;
Vaughan hath made that true, which they but faig'nd,
By *Vaughans* Art it is that we enioy
That, which but onely they in shew obtain'd,
A Golden-groue, an harbour of delight,
Against the stormes of Fortunes weaker might.
What gracious gift can *Sophia* now bestow
On *Vaughan* worthie his industrious paine,
Vnlesse of boughs, which in his Groue do grow,
With goldē wreaths she crown his learned braine?
Fortune cannot reward desert of wit,
But honour, onely she doth nourish it.

Thomas Michelborne.

The Arguments of the Chapters *that are contained in these Bookes.*

The first Booke.

The first Plant.

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The knowledge of God. chap. 2.
Atheists. chap. 3.

The second Plant.

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The third Plant.

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The first Plant.

Of Gods nature. Chap. 1.

Forasmuch as *all the endeuours of humane actions do proceed from God*, and *except hee build the house*, and vphold mēs enterprises, *their labour is but lost, that build*: I hold it a requisite point of my duty, that in these morall discourses, and politique traditions, I beginne principally of his Maiestie, and search out some essentiall property flowyng from his Diuine & incomprehensible forme. *Pind. in Pythiis.* Ps. 127.

For the accomplishing of which, and of all the rest which I write, assist mee, ϒ *O thou great Gouernour of heauen, and iudge of the world*, with thy sacred power: *Hercule* ϒ *Sen. in*

graunt, furente,

Boet. l. 3. de consolatione philosop. metr. 9.

graunt, I beseech thee, *that my mind may ascend vp into the straight and noble seate of vertue, where I may find the fountaine of goodnesse*, and reueale the same being found, vnto thine almost lost & astrayed sheepe.

Gods supernatural nature (I confesse) beyng euery way infinite, cannot possibly bee contayned by any limited creature. ¶ *Things subiect and familiar to sence, are comprehended in the mind* by an imaginarie resemblance of them: but as for things infinite, and not subiect to sence, (of which nature God is) how shall I be able to imprint their likenes in my feeble and shallow braine? ¶ *No man hath seene God at any time*, ¶ *yet we know him by his miraculous workes.* To come neerer his description, I find that ¶ *God is a most pure, essentiall, and actiue forme, without mixture of matter and forme, or distinction of partes, euery where alike, and the very same.* And againe, God is vncreate, perpetuall, that is, he euer was, and euer will be, hee was not made of nothing, for *nothing*, according to the Philosophers saying, *is made of nothing.*

¶ *Arist. li. 1. Posterior. analiticor. & l. 3. Physic. & Cæsus lib. 3 Coment. Physic. cap. 7.*

¶ *Iob. 1. 18.*

¶ *Cic. lib. 1 de natura Deorum.*

¶ *Arist l. 1. Physic. Lucr. lib. 1. de rerũ*

The Gentiles, albeit wãting the light

to

to vnderstand perfect trueth, were yet all of them for the most part amazed at the excellēt glory & power of God. Pythagoras said, that God was a liuely mind, that pearced into all things, of whō all liuing creatures receiued their being. Thales esteemed him to be an vnderstanding that created all things of the element of water. Chrysippus called him a naturall faculty endued with Diuine reason.

natura, Persius satyr. 3. & Boet. lib. 5. de consolat. philosop.

Thus we see, that there is engrauen in the hearts of men a certaine feeling of Gods nature, which cānever be rooted out. And although swinish Atheists doe laugh at that, which I haue written touching the Godhead, *yet that is but a laughter from the teeth outward, because inwardly the worme of conscience gnaweth them much more sharply then all hote searing irons.*

Calu. lib. 1. Iustit. cap. 2.

Finally, to leaue the Gentiles opiniōs, I iudge it not amisse, if wee satisfie our selues to beleeue, that God is almighty, his might vnsearchable, & his power admirable. And as ϒ *the soule is wholy both the whole body, & also in euery mēber of it: so God is wholy both in the world, & likewise wholy in euery part of the same.*

ϒ Ari. li. 2. de Anima. ϒ Casus l. 8. Com. Physica.

Of the knowledge of God.

Chap.2.

DIagoras and Theodorus were not ashamed to dispute against the Deitie. Neither (as I heare) do some of our brazen-faced Caualeers cease to blaspheme God, by denying most impudētly his euerlasting essence. O fooliſh men! when they see a faire house, they immediatly presuppose some one or other to haue built it. So in like maner, when they behold one another, will not they sometimes euē by natural discourse aske, who made them? The heathen Oratour saith, that ϒ *there is no nation so sauage, no people so senceles, which will not confesse that there is some God*: and euen they that are Libertines, Epicures, and in other points of their liues differing little from brute beastes, do reserue some seed of religion: Also, ϐ *the very Deuils beleeue, that there is a God, and do tremble*, as saith the Apostle. Yea, ϒ the very obstinacy of the wicked is a substanciall witnesse that the Deitie is knowen, which with their furious striuing yet can neuer wind themselues out of the feare of God. But what

ϒ *Cic. l. 1 Tuscul.*

ϐ *Iam. 2. 19.*

ϒ *Cal. li. 1. Instit. cap. 2.*

what need I dally thus with doltiſh Atheiſts? let them read the holy ſcripture, & they ſhall finde fiue generall meanes, whereby God is made manifeſt vnto man.

The firſt, are the framed things, wherin God did firſt reueale himſelf, for ϒ the heauens declare the glory of God, and the firmament ſheweth his handy work. The ſecōd is the ſparke of nature, wherby all men as it were by natural inſtinct, obtaine the infallible admonition of the trueth. The third way whereby God is made knowen, is the verball will, which ſucceſsiuely from time to time in ſome countrey or other hath beene holden vp by worldly bleſsings, apparitions, ceremonies, propheſies, and laſt of all by the preſence of the Meſsias himſelfe. The fourth is the holy Ghoſt, who openeth our miſty eyes, whereby we embrace the true and Apoſtolicall doctrine. The fift meanes, whereby God is knowen, are his miracles, at the ſight of which the very Atheiſts themſelues being affrighted, muſt exclaime with Iulian the Apoſtata: O God, *O Galilean, thou haſt ouercome our vnbeleefe.*

ϒ Pſ. 19.

Nazian. in Iulian. Orat. 2.

Of Atheists. Chap. 3.

OF Atheists there are two sorts: the inward, and the outward. The inward Atheist, is he, that slyly carieth the countenance of a sheepe, and yet is no sheepe, but a sheep-biter. He swaloweth vp aduow sons, hospitals, and other mens goods, vnder pretence of simplicity. He raiseth rents, incloseth commons, and enhaunceth the price of corne. With his wooll or wealth hee vseth to snarle and deceyue honest-minded men, whom at length he notwithstãding hauing Scripture in his mouth, snatcheth at most greedily, & clappeth in irons. This kind of Atheist I will decipher hereafter.

The outward Atheist on the other side openly professeth nature to bee his God. And euen as the spider infecteth with poyson the fragrantst liquours hee suckes; so the outward Atheist most wickedly extracteth common places out of the secrets of nature, & turning them to his owne vse, hee blaspheme th God, whom he neuer knew.

Is there any rayne without a clowd? any

any apples without trees? any portraiture without a paynter? any kingdome without rulers? can the heauens moue without a mouer? say, thou viper, (for a better name thou deseruest not) wilt thou not beleeue that, which thou beholdest with thine eies? wherfore, I pray thee, was the world framed? was it not for man? what idiot, when hee passeth through a village, though halfe ruinous, will not presently suppose, that it was contriued by some or other? Much rather, O sensuall beast, shouldst thou imagine, that a quickning maker, euen God, hath created not onely thee, but all the world besides.

If no reason will perswade thee, yet, me thinkes, the extraordinary punishmẽts of God, which alwaies, such Atheists, as thou art, haue felt, should bee of force, to call thee from thy most damnable opinion. It is written of Diagoras one of the first authors of this sect, that being fledde from Athens, and his Bookes burnt by vniuersall consent, hee was slaine by certaine men, whom the Athenians had hired for that intent. Pliny the elder, one likewise of the same

ſtampe, while hee was ouercurious in ſearching ꝑ cauſes of nature, was choakt neere to the mountaine Veſuuius with ſmoake, and with the ſmell of brimſtone iſſuing out of the ſame. Pope Leo the tenth, who ofte ſaid, that Moſes, Chriſt, and Mahomet were three of the greateſt diſſemblers, was by the iuſt iudgement of God ſodainly ſtrooken dead with an extreame laughter. Likewiſe, an Italian Captaine of late dayes in the low countries, leading his company to skirmiſh with the enemy, thus encouraged them: Sirs, quoth he, remember the former glory of our nation, and fight valiantly: as for your ſinnes, if you die, you ſhall vnderſtād, there is no God. Which when he had ſaid, he fought, and was the firſt man that was ſlaine. Not inferiour to theſe, was one Chriſtopher Marlow, by profeſsion a play-maker, who, as it is reported, about 14. yeres a-goe wrote a Booke againſt the Trinitie; but ſee the effects of Gods iuſtice; it ſo hapned, that at Detford, a litle village about three miles diſtant from London, as he meant to ſtab with his ponyard one named Ingram, that had inuited him thither to a

feaſt,

feaſt, and was then playing at tables, hee quickly perceyuing it, ſo auoyded the thruſt, that withall drawing out his dagger for his defence, hee ſtabd this Marlow into the eye, in ſuch ſort, that his braynes comming out at the daggers point, hee ſhortly after dyed. Thus did God, the true executioner of diuine iuſtice, worke the ende of impious Atheiſts.

Furthermore, ſome of our worldlings may worthily bee ranged in the forefront of this Helliſh route. They, I ſay, that belch out this accurſed theoreme of Machiauel, namely, that ϒ the heatheniſh religion made men couragious, whereas our religion makes men fearefull. O fooliſh ſots! is the feare and loue of God become the cauſe of your fooliſh feare? Nay, rather it is your cõſciences, that bring feare into your hearts. The more wicked yee be, the more you feare. Me thinks, that albeit yee had no demonſtration of God, yet this ought to ſatisfie you, which proceedeth of a naturall feare. For whoſoeuer feareth, ſheweth neceſſarily, that there is ſome ſupreme power which is able to terrifie and hurt him.

ϒ *Machi. in principe.*

him. As contrariwiſe, hee that is aſſured, that nothing can appall or diminiſh his valour, is altogether free from feare.

The ſecond Plant.

Of Man. Chap. 4.

ABdaia, one of the wiſe men of Arabia, being on a time demaunded, what was the moſt wonderfull thing in the world? anſwered, Man. Hermes Triſmegiſtius termed mā the great miracle. Other called him the little world. Likewiſe, the wiſeſt Philoſophers agreed, that mans body is compoſed of the foure elements, and of all their qualities. For the fleſh agreeth fitly with the earth: his vitall ſpirites with the ayre & the fire: and his humors with the water. The ſenſe of touching conſenteth with the earth. The ſenſe of ſeeing with the fire: that of ſmelling with the aire and fire; that of taſting with the water: & that of hearing with the aire. Yea, ther is no part in the whole body of mā, wherein one of the elements doth not interpoſe his vertue, albeit one of them is alwayes

alwayes predominant ouer the reſt. And moſt certaine it is, that *Man is a creature made of God after his owne Image*, well diſpoſed by nature, compoſed of bodie and ſoule. In this ſort man had his beginning and being of the great and eternall builder of the world; of whom likewiſe hee was created ſo noble for three reaſons. The firſt, that by this meanes man knowing how GOD hath placed him aboue all other liuing creatures, hee might be induced dayly to loue and honour him, as is meete. And therefore did the Lord place the eies in mans body, to behold his wonderfull workes. And for this cauſe alſo did he faſten eares to mans head, that hee ſhould vnderſtand and keepe his commandements. The ſecond, to the ende, that acknowledging the noble place & race from whence he came, hee might feare to ſtayne his name and fame with diſhoneſt & vnlawfull deeds. The third, that hee, not being ignorant of his owne excellencie, ſhould extoll himſelfe in God, and in him, & through him he ſhould iudge himſelfe worthy of heauenly felicitie. *Ge.* I. 27

What ſhould I rippe vp the good diſcipline

cipline of liuing, the lawes, customs, arts & sciences by man inuented, to furnish life with the three sorts of good, namely, honest, pleasant, and profitable? According to which, there be also three sortes of companies; one for honestie, as the learned and vertuous; another for pleasure, as, yong folkes, and maried men; a third for profite, as Marchants. Wherefore by good reason man holdeth the soueraingtie, and the chiefest roome in this world.

Of the soule. Chap. 5.

THe infusion of the soule into the bodie by God the Creator, is a most admirable thing: seeing that the soule, which is inuisible, is comprehēded within the body being palpable: that which is light and of celestiall fire, within that, which is earthy, cold & corruptible: that which is free, within that which is base & bound. This alone is the instrument, that can bring vs to the vnderstanding of God and our selues. This is speculatiue and actiue at one and the same instant. This is she, that for her beautie hath the foure cardinal vertues; & for her actiōs,

reason, iudgement, will, and memorie. Briefly, this is shee, about whom the wisest in the world haue occupyed their curious and fine wits.

Pythagoras affirmed, that the soule was a number mouing it self. Plato said, that the soule was a portion taken from the substance of celestial fire. The prince of the Peripateticks writeth, that *the soule is the motion or act of a naturall body, that may haue life.* Our Diuines define the soule after this maner. The soule of man is a spirit, that giueth life and light to the body, whereunto it is knit, and which is capable of the knowledge of GOD, to loue him, as being fit to bee vnited vnto him through loue, to euerlasting happinesse.

Aristot. li. 2. de anima. ca. 1.

That a man hath but one soule. Chap. 6.

EVen as in euery body there is but one essentiall kind of nature, whereby it proceedeth to be that, which it is: so in euery liuing creatures body there is but one soule, by the which it liueth. In the scripture we neuer read, that one mã had mo soules thẽ one. *Adam* being created

Gen. 2. 7

Gen. 46. 26. created by God, *was a liuing ſoule. All the ſoules that came with* Iacob *into Egypt, and out of his loynes (beſide his ſonnes wiues) were in all three ſcore and ſix ſoules, that is, three ſcore and ſixe perſons.* Alſo Ibid. 27. *the ſonnes of* Ioſeph, *which were borne him in Egypt, were two ſoules.* Steuen being Act. 7. 39. ſtoned by the Iewes, called on God, and ſaid, *Lord Ieſu, receyue my ſpirit.* Saint Paul raiſing Eutichus from death, ſayd, His life is in him. Our ſauiour Chriſt likewiſe complained vnto his Diſciples, ſaying, Mar. 14. 34. *My ſoule is verie heauie, euen vnto the death.* Hereby we may note, that one man hath but one ſoule.

How greatly therefore are thoſe Philoſophers deceyued, who affirme, that one man hath three diſtinct ſoules, to wit, reaſonable, ſenſitiue, and vegetatiue? whereof theſe two laſt are in a brute beaſt, as well as in a man: and the vegetatiue in Plants, in beaſts, and in man. This opinion of plurality of ſoules ſeemed ſo damnable vnto the ancient Fathers, that Auguſtine, Damaſcenus, and the fourth Councell of Conſtantinople proclaimed them to be excommunicated, which would hold one man to haue

many

many ſoules. Briefly, to leaue this errour, I thinke, ϒ it falleth out with the ſoule, as it doth with figures: for euen as the trigon is in the tetragon, and this tetragon in the pentagon: ſo likewiſe the vegetatiue power is in the ſenſitiue, & this ſenſitiue is in the reaſonable ſoule. *Ariſt. li. 2. anim. cap. 3.*

Obiection.

We ſee yong infants hauing vegetatiue, and ſenſitiue ſoules, &, to the common peoples ſeeming, not poſſeſsing the reaſonable ſoule, before they come to yeeres of ſome diſcretion. Moreouer, it is well knowen, that *a man liueth firſt the life of Plants; then of beaſts, and laſt of all of man*: therfore a man hath three ſoules, diſtinct aſwell by ſucceſsion of time, as in eſſence, and formall property. *Ariſt. li. 2. de Generatione animal. cap. 3.*

Anſwere.

I grant, that the faculties of mans ſoule are by their operations ſucceſsiuelie knowne, as the vegetatiue power is knowne more plainely in the beginning: then the ſenſitiue: & laſt of all the reaſonable ſoule. But frō thence to conclude, that infants haue no reaſonable ſoule, I deeme it meere madneſſe. For the whole ſoule is infuſed within them in the beginning,

ginning, but by the ſacred power of God it is not made as then manifeſt, vntill they attaine to elder yeres. Touching your proofe (that a man liueth the life of Plants; then the life of beaſts, and laſt, of a reaſonable man) I anſwere, that it is meant of the vitall powers, and not of the ſoule: and ſo I yeeld, that a man at firſt exerciſeth the powers vegetatiue, & ſenſitiue, and then hee hath the benefite of the reaſonable ſoule.

Of the immortality of the ſoule. Chap. 7.

ATheiſts, and the hoggiſh ſect of the Epicures, who would faine ſtay in their bodily ſenſes, as beaſts doe, deride the holy Scriptures, ſaying, that it is not known what becomes of their ſoules after the death of their bodies, or to what coaſt they trauel, by reaſon that none returned at any time backe from thence to certifie them. This is their childiſh reaſon. Which truly in my iudgemēt ſprūg vp of their negligence, in not ferreting out the end of the ſoule. For to what end els was the ſoule created, but that knowing God her Creator, and worſhipping him for that great benefite, ſhee might

ſtand

ſtand in awe and loue of him, and at length attaine to euerlaſting life, which is appointed for her end? Al other liuing creatures God made for mans vſe; but man he created to the end, that the light of his wiſedome might ſhine in him, and that hee might participate with him his goodneſſe. Admit therefore, that mans ſoule were corruptible: what difference then, I pray thee, would there bee betweene a man and a bruite beaſt? nay then conſequently it muſt follow, that man was created without cauſe.

Wherfore did God create man of ſtature ſtraight, and erected towardes the aſpect of heauen, the originall place of his true pedegree, but that hee ſhould perſwade himſelfe that he is of a heauenly nature? ſurely ϒ the conſcience, which diſcerning betweene good and euill, anſwereth the iudgement of God, is an vndoubted ſigne of an immortall ſoule. For how could a motion without eſſence come to the iudgement ſeate of God, & throwe it ſelfe into feare by finding her owne guiltineſſe? Further, if the ſoule were mortall, what reward is left to the iuſt? what puniſhment to the wicked?

ϒ Cal. li. 1. Inſtit. cap. 15.

Also, if this were true, the wicked haue that, which they most desire, and the iust that, which they most abhorre. But shall punishment bee inflicted on the iust, whereas it ought to bee executed on the wicked? Many reasons I could alledge, but of all others this is most forcible, which God hath giuen vs in the resurrection of his sonne our sauiour Iesus Christ, whereby his soule was vnited againe to his body, and taken vp into heauen in the sight of his Disciples. Likewise we reade, that God sayd to Moses: *I am the God of Abraham, Isaac, and Iacob*: whereunto our sauior Christ concluded, that Abrahã, Isaac, & Iacob, do liue yet after their death, seeing that *God is the God of the liuing, and not of the dead*. Now to be breefe, I may fitly compare these Epicurian hogges vnto drunkards, who so long being drunke, vntill they haue by sleepe, sufficiently alayed the furious force of the wine which they drunk, know not whether they haue any wit or conscience, any soule or sence.

Exo. ca. 3. ver. 6

Matth. ca. 22. verse 32.

Persius satyr. 3.

Obiection.

Men, as Plinie writeth, & breathe no otherwise then beasts do, for wee see nothing

& Plinius lib. 7. ca. 85.

thing of the ſoule of either of them: therfore the ſoule as wel of men as of beaſts, being nothing els but a breath, is mortall.

Anſwere.

Plinie ſeeing ſmoake come out of the mountaine Veſuuius, iudged that there was fire within, although hee beheld it not: alſo he knew by his noſe, that there was brimſtone iſſuing out of the ſame, albeit hee ſaw it not: how chanceth it then, that when by his ſences he perceiued ſomewhat more in men, then in beaſts, hee was not brought thereby to beleeue, that conſequently there muſt be ſomewhat within, which cauſeth men to differ frō bruit beaſts? Furthermore, men diſcourſe learnedly of all naturall things, they are endued with reaſon, & their ſpeech followeth reaſon, which are ſuch things, as haue a reſemblance of Gods ſpirit ſhining in them: but beaſtes haue not in them this apprehenſion, for that they are produced out of the power of that matter, whereof they are ingendered. Finally, the ſoule of man is bred in the bodie by God, aboue all the matter of the ſame.

The third Plant.

Of vertue. Chap. 8.

Boetius lib. 3. de consolat. philoso. metr. 1.

WHosoeuer means to sowe a goodly field with corne, must first rid the same field of thornes and shrubs, and cut away the fernes with his sithe, that the new corne may grow with full eares: so likewise, O mortall man, thou hauing beene all the daies of thy life, as it were in a golden dreame, awake at last, and withdraw thy selfe from that fonde delight, that vertue which is surer & better then all Arts, may the sooner enter into thy minde. Be not like vnto a child, who seeing a bable wherwith he plaieth, taken out of his hand, powtingly throweth away that which he hath in his other hand, although it be farre better then the former. All worldly things be they neuer so glorious, do fade away, yea, & worldlings themselues are so soone suffocated and choaked with euery small moth, that they are ready to stumble at euery straw, and to become daunted at euery trifling cause. But cõtrariwise, they which are bedewed with the sweet droppes of

Vertue,

Vertue, will neuer be ouerturned, eyther with worldly guiles, or with the losse of life and bloud.

Vertue is alway permanent: shee is quiet in most stormie times, & shineth in the darke: being driuen from her seate, she neuertheless remaineth in her coūtry, she giueth continual light, and neuer becōmeth spotted with any filth. Euery thing that is atchieued by her meanes, is good and soueraigne. For her loue, Anacharsis the Philosopher left his kingdom of Scythia to his yonger brother, & went into Athens to find her there. This also moued the Emperor Maximiliā the 2. in the yeere of our Lord 1574. to answer a Dutchman that craued his Letters Patents to make him a noble man: *It is in my power*, quoth hee, *to make thee rich, but Vertue must make thee noble*. Happy therfore is he that wooeth her, & thrise happy is he that is cōtracted to her: for euen as the prowesse & valour of a horse maketh him apt and fit for his rider to attend couragiously the onset of the enemy: so vertue strengthneth her owner against cōcupiscence, & restoreth him ready to bide any brūts of variable fortune.

Moreouer, ϒ *vertue is saide to be three manner of waies in man; either infused by God, or planted by nature, or gotten by paine and industrie.* Vertue is infused by God, when wee call her either faith, hope, or charitie: ϒ she is by nature, whē we terme her nobilitie: she is saide to bee gotten through paines and industrie, when wee name her either morall, as iustice, truth, magnanimitie, fortitude, temperaunce, magnificence, liberalitie, clemencie, modestie, affabilitie, friendshipe, & patience; or intellectuall, as Art, science, vnderstāding, prudence, and wisedome: all which together with their extremes and subordinat qualities, I wil decipher hereafter.

ϒ *Piccol. grad. 4. de virtu. moral.*

ϒ *Arist. li. 1. Rhetor.*

Wherfore, to be breefe, let vs embrace vertue, so precious and manifold a palme tree, which the more it is pulled downe, ϒ more it returneth vpward; let vs, I say, follow her, which hath this singular property in all her actiōs, namely, that ϒ she maketh the man that knoweth her, so to affect her, that forthwith he liketh all her actions, & desireth to imitate them that are vertuously disposed.

ϒ *Plutar. in vita Pericl.*

Of Vice. Chap. 9.

EVen as ϒ vertue is the beautie of the inward

ϒ *August. Epist. 35*

inward man, & the way to attain vnto an happie life: so vice is the sicknes thereof, and fighteth against nature. ℣ *All things that are borne haue vices, as it were sowen in their minds.* ℟ *He is best, that is least troubled with them.* For we see, that neither fire nor feare doth carry a man away so violently as vices. They onely haue beene the vndooers of all cōmonwealths, and as soone as they once haue entred into the mind, they will neuer forsake it, vntill they ouerwhelme it with al kinds of sin, ℣ hurt it with their griping, and ouerthrow al things, which are next vnto them: vnhappie man is he, that is vexed with them: farre better it were for him not to liue at al, or els liuing, ℟ to be throwne into the sea with a milstone about his neck. Although a man bee fast loden with irons, yet his captiuitie is nothing to him ℣ is enuironed with vices. He then, that will bee mighty, must subdue his cruell affectiōs, & not yoke himselfe to the foule liberty of vicious motiō. In sūme, ℣ turne againe euery mā frō his euil way, & frō his wicked imaginations. ℟ Submit your selues to God, and resist the Diuell, and hee will flie from you:

Propert. lib. 2.
Horat. li. 1. ser.
Senec. li. de tranquil. ani.
Mar. 9.
Iere. 25.
Iam. 4.

I. Pet. 5 Ye draw nigh vnto God, and he will draw nigh vnto you. Cleanse your hearts, you sinners, & purge your hearts, you wauering minded.

That a man must not delay to become vertuous. Chap. 10.

THere bee many of onr worldlings, which seek to shrowd their vices vnder this cloak, that they meane to amend al in time, Ye *and this time is driuen frō day to day, Ye vntil God, in whose hands the moments of time are, doth shut them out of all time, and doth send them to paines eternall without time.* Little do they thinke, that their vices are by wicked custome fortified, and as it were with a beetle, more strongly rammed into their harts & midriffes. It is an vsuall prouerbe, that whatsoeuer is bred in the bone, will neuer out of the flesh: so likewise, a wound being for a time deferred, becōmeth infectious and past cure. Why then, O mortal men, doo yee builde on such a weake foundation? why doo yee not at this instant, without any further procrastinations, prostrate your selues before the most

Persius Satyr. 5. Resolutiō li. 1. par. 2. cap. 5.

highest,

higheſt, ere the darke night of death ſteale vpon you, and ☞ *ere yee ſtumble at that foule blacke hillock?* Oh, imitate not thoſe fooliſh virgines, ☞ who becauſe they gaue not good attendaunce, were ſhut out of doores by the bridegrome. We ſee by common experience, that if a man deliuer a reaſonable petition vnto an earthly King, he may perhaps attend a yeere or two, before he be fully ſatiſfied. What then ſhall yee expect of the heauenly King, whom yee haue a thouſand times moſt wilfully diſpleaſed? Is it poſsible for you, after you haue obſtinatly reſiſted him all the dayes of your liues, to ſue vnto him at the period of your yeeres, and to obtaine remiſsion? No, no, it is not preſumptuous delay, that worketh vnfaigned repentance. You muſt beginne ☞ *to day, if you will heare his voice,* and ſpeed of your ſuits. God will not be limited and reſtrained according to your will. ☞ *His wrath will come vpon you at the ſuddaine,* and ☞ *you ſhall be thruſt into hell like ſheep.* Like as the Poetes ſay of Titius, ſo ſhall you, being as it were food vnto death, conſume in hell, and yet reuiue againe,

☞ *Ier.* 13

☞ *Mat.* 25.

☞ *Pſa.* 95 & *Heb.* 3

☞ *Eccle.* 5

☞ *Pſa.* 48

ſo

so that still yee may be euer dying. Then shall yee crie vnto the mountaines, and say, Luke 23 & Apoc. 6. ℣ O you mountaines fall vpon vs, & you hilles couer vs. Then shall you repent to your paine, but your repentance shall not at all auayle you. If an husband-man for lazineſſe deferre to ſowe in the winter, hee is like in Summer to ſtarue or begge. Sow therefore, O yee that are Chriſtians, while you haue time to ſow, Ioel 2. ℣ euen this day conuert vnto the Lord, and ye ſhall reape perpetuall happineſſe for your reward. Repentaunce that is done at the laſt day, moſt commonly is done vpon feare of future tor- ments. Iere. 13. Beſides, ℣ the Aethiopian can alſoone chaunge his blacke skinne, as you do well, hauing learned all the daies of your liues to do euill.

My ſelfe haue knowen a young Gentleman, that ſometime hauing beene diſobedient to his parents, and alſo miſdemeaned himſelfe diuers other wayes beſides, was vrged to repentaunce by ſome of his well willers. To whome he anſwered: that now this was his full intent, and by the grace of God (quoth hee) aſſoone as I come home to my Father

ther (hee beyng as then about forty myles off) I will vtterly renounce my former maner of liuing, and will become a new man. But see the ineuitable will of God. Hee was scarce seuen miles on his way homeward, when as it was his wofull chaunce to encounter with some of his enemies, and by them to bee slaine.

For which cause, I say, cut off all delayes, least in a matter of such importaunce, yee be sodainly surprized. Yee haue not two soules, that yee may aduenture one. ℣ The night is past, and the day is come; the day of the Lord is come ℟ as a snare on all them, that dwell vpon the face of the earth, in which ℣ the Heauens must passe away with a noyse, ℣ and the Element must melt with heate, and the earth with the workes therein must bee burnt vp. ℟ Be yee therefore sober and watchfull in prayer: for ℣ in the houre that yee thinke not, will the Sonne of Man surely come to iudge the world.

℣ *Reu.* 13. ℟ *Apoc.* 13. ℣ 2. *Pet.* 3. ℟ 1. *Pet.* 4. ℣ *Matt.* 24.

Remedies

Remedies against vice.
Chap. II.

THe roote of vice is the originall corruption, wherewith mankind hath bene ouerwhelmed euer since the fall of Adam. Which corruption in processe of time being growne by continuall custome into a sinfull habite, becommeth damnable three maner of wayes. First, by thoughts; next, by words, as, swearing, lies; lastly, by deedes, as murther, adulterie.

Now for the curing of this Hydra-like malady, sixe things are to be obserued. First, wee must oft consider, that the actes of vertues themselues cannot bee of any value with God, except we continually exercise our selues therein. For the longer wee delay, ϒ *the more is the kingdome and power of the Deuill established and confirmed in vs.* Secondly, wee must once or twice a day at least call to remembrance our vices, & with a contrite heart aske God forgiuenes. Thirdly, wee must weigh with our selues, how that wee are wandring Pilgrimes in this world, and like vnto them, that vpon their

ϒ *Resol. li. 1. par. 2. cap. 5.*

their iourneys abide not in those Innes, where they are well lodged, but after their baite do depart homeward, vttering these words of the Prophet: ϒ *Woe is me that I remaine in Mesech, and dwell in the tents of Kedar.* The fourth remedy against vice is, that we thinke on the manifold miseries of this life, & on the end thereof. The fift, we must oftentimes repeat that fearful saying of the Apostle, ϒ *If the iust shall scarce be saued, where shal the wicked man and sinner appeare?* The sixt, we must muse vpō the day of iudgemēt, at which time ϒ *euery one must beare his owne burthen,* and sinners must ϒ *giue an account of euery idle word.* Aboue them shall be their Iudge offended with them for their wickednes: beneath them hell open: and the cruell fornace ready boyling to receyue them: on the right hand shal be their sinnes accusing them: on the left hand the Deuils ready to execute Gods eternall sentence vpon them: within them their consciences gnawing them: without them all damned soules bewayling: on euery side the World burning.

Ps. 120.

1. *Pet.* 4

ϒ *Gal.* 6.
ϒ 1. *Pet.* 4
ϒ *Resolu. l.* 1. *part.* 1. *cap.* 5. *ex Anselmo.*

Of

Of Iustice. Chap. 12.

Arist. li 1. Polit. cap. 2.

IVstice is a thing belonging to policy, sith the order of a ciuill society is the law, & iudgement is nothing els, but the decision of that, which is iust. This vertue, as the diuine Philosopher writeth, Y is the chiefest gift, which God gaue vnto men. For if she were not amongst vs, what would our common wealth be, but a receptacle for theeues? From whence the sect of Democritus concluded, that there were 2. things, which rule ye whole world, namely, Reward & Punishment.

Y Plat. l. 4. de Repub.

Plin. lib. 2. natur. histor.

Some say, that Iustice is more resplendent then the Sunne, for he lighteneth the world only by day, whereas she shineth both night and day: the sunne illuminateth the eyes of the body, Iustice the eyes of the mind: the Sunne molesteth vs by his continuall presence, but of Iustice we shall neuer be weary. wherupon other some affirme, that Y *shee is placed in the Zodiake, betweene the signes of Leo and Libra, whereby her equality and courage are vnderstood.* To come neerer our owne time, let vs commune with our selues, and forethinke, what should

Piccolomi. grad. 5. de virtut. moral. ex Nigidio. Figulo.

should become of vs, if there were no gallowes for murtherers and heinous offendors, no whips for rogues, nor fines & amercements for affraies and such like crimes. Surely, we should not liue together. The wild Karnes & Red-shanks of Irelād would not be more sauage thē vs.

Wherfore, O ye, which are seated in the throne of Iustice, respect not your owne priuat cōmodities: *for you execute not the iudgements of man, but of God, and he will be with you in the cause and iudgement.* Lay before your eies the exāple of that zealous Iudge, who feared not to cōmit the Prince of Wales (afterwardes king H. the fift) for his assault into the prison of the Kings bēch. For which act of Iustice, that noble Prince, when hee came to the crowne, yeelded him great thanks, & during his warres in France, left the said Iudge his substitute ouer this whole Realme. To be briefe, wash your hands cleane from bribes, & administer Iustice vnto all men without any kinde of affection, vaine pitie, or fauour, lest that, they prying into your liues, in stead of honor, you be braded in the forehead with the perpetuall note of infamie. 2. Chron. 19.

Of

Of Iniustice. Chap.13.

INiustice is a kinde of iniurie, vsed by such as be in authority, ouer the weaker sort, ϒ *who also assume vnto themselues, more then law or right permitteth them.* This vice of all others is most repugnant to mans nature, because that ϑ *a mã, as long as he benefiteth, & executeth iustice, is like vnto God, but practizing iniustice, hee seperateth himselfe farre enough from God.* Woe therefore bee vnto you, landlords, who forgetting your selues, and your duty towards God, do flay and vexe your tenants and inferiours with extraordinary imposts, with asking of beneuolences, letherwits, and such like. Woe be vnto you, heyres and elder brethren, who make dish-cloutes and no reckoning of your younger brethren, but suffer them to be idle and forlorne, which destroyeth them both body and soule: woe, I say, be vnto you, that extort, & ϒ *like rauening wolues do robbe & take prayes to sheade bloud, and to destroy soules for your owne couetous gayne,* for that you are ϑ *not cõtent to be infected with one haynous offence,* but moreouer you rayse vp

ϒ *Arist. lib. 5. Ethic. ca. 1*

ϑ *Plato in Gorgia.*

ϒ *Ezec. 22.*

ϑ *Iuuen. satyr. 10*

vp ſundry miſchiefes, and moleſt your already diſtreſſed bretheren with many and iniuſt taxations. For the which, God will proceed in iudgement againſt you, ϒ he will powre out his indignation vpon you, & conſume you with the fire of his wrath: your owne wayes will he render vpon your heads. Then in concluſiō ſhal you perceiue, how that ϒ no wickednesſe eſcapeth ſcotfree, by reaſon that the puniſhment of one conſiſteth in another.

ϒ *Ezech.* 22.

ϒ *Seneca Epiſt.* 98

Whether it be lawfull for a man to kill himſelfe. Chap. 14.

NOthing is more damnable, nothing more vngodly, then for a man to ſlay himſelfe. For if an homicide be damned for killing another: ſo in like māner he that killeth himſelfe, is guilty of murther, becauſe he killeth a member of the common wealth. Yea, this is a greater ſinne. For we liue here in this world altogether according to Gods preſcriptiō. ϑ We are created of God after his owne image: and ſhall wee, endamaging our ſelues, wrong our Creator? No, if we do, our owne conſciences will accuſe vs as murtherers & traitours before the tribu-

ϑ *Gen.* 1.

nall seat of GOD. It is reason that he, which sent vs into the world for the setting forth of his glory, should call vs out of this world to yeeld an account of our bayliwike; *he hath appointed vs Captaynes of our bodily fortes, which without treason to that maiesty, are neuer to bee deliuered ouer, till they be redemaũded.* Besides, despaire cannot beare the title of valour, by reason it proceedeth of an abiect and weake mind. Now therefore if we be valiant, let vs make our valour manifest vnto Gods and our countries enemies, that if we die in such attempts, the Almighty may canonize vs holy martyres, and crowne vs with eternall glory in his blessed kingdome.

Sydn. l. 4 Arcad.

Obiection.

Nature graunted no longer vnto Cato a patent of his life: for Pompey and his Complices were ouerthrowen: and if he himselfe had bene taken captiue by Cæsar, hee had lost his honour and life: therefore it was lawfull for him to effect that, which, if hee had not, another would.

Answere.

Nature gaue Cato a life not voluntarily

tarily to lose, but to sustaine and nourish. Besides, nature and violence are opposite. In briefe, *it had bene better for him to haue beene tormented in Phalaris brazen bull, then desperately to kill himself.* Cas lib. 3 specul. moral. cap. 7.

That no man may kill himselfe, proued out of the word of God. Chap. 15.

IN the law of Moses it is written: *Thou shalt not kil.* And dare any mortal wight by such horrible and vnnaturall practize contradict the decree of the Almighty? no doubt if any presume so to doe, the mighty God of reuenge, *whose breath is a vehement floud, that maketh the mountains to melt away, before whome the boast of Angels do stand with trembling, and the pillers of heauen do quake*, will neuer suffer such great indignitie offred vnto him to escape vnpunished. Againe, the Apostle saith, *No man hateth his owne flesh*; and therfore if he be most iniurious against mans nature, that any way rageth against his owne flesh; much more is that man that slayeth himselfe. In a word, there is ingraffed in euery man by nature, a certain louing affectiō and care to haue his owne Exo. 20. Heb. 10. Iob. 26 Ephes. 5

life preserued. He that procureth his own death therfore, fighteth against God the Authour of nature, who will reuenge the contempt of such naturall care.

That no man may kill himselfe, proued out of the fathers and Schoolemen. Chap. 16.

AVgustine in his first booke of the city of God, disputeth largely touching this point, vpon this occasion: when the barbarous souldiers, after the sacking of Rome, did offer violence vnto young virgins and graue matrons, many rather killed themselues, then they would suffer & abide such things. Augustine counselled that they should not do so, saying, that ϒ *no mã kil himself either for obtaining of good, or for auoiding of euil.* Hierom speaking of the death of Blesilla, vnder the person of God saith thus: ϑ *I will not receyue such soules, who against my will went out of theyr bodies.* And in another place he saith, ϒ *We must not violently seeke after death*: but when it is offered, it is our part to take it patiently. Chrysostome writeth, ϑ *If it were so, that this lyfe were an euill thing, they should not do euill, which kil themselues;*

ϒ *Aug. l. 1. de ciuitate Dei. cap. 17.*

ϑ *Hier. in Epist. ad Marc.*

ϒ *Hier. in Bonam.*

ϑ *Chrys. in Epist. ad Galat. cap. 1.*

but

but we say they be wicked, and worse then murtherers. The Scholemen are of the same mind. Thomas Aquinas saith, ¶ The very Pythagoreans, howbeit they were profane men, thought, & that very well, that wee are placed by God in this world, as it were in a station, out of the which, without the consent of our chiefe commaũder, that is, of God, it is not lawfull for vs to go. *Thomas Aquin. in secũd. secund. q. 64.*

That selfe murther is vnlawfull, proued out of Philosophers and Poets. Chap. 19.

PLato saith, ¶ Selfe-murther, for two causes is not lawfull: first, because it is not lawfull to kill the seruant of another; and all we be the seruants of God. Secondly, those souldiers be condemned and executed, who abandon their aray without their Captaines leaue; and therfore he that forsaketh the place, wherein God hath placed him, he is a Traitour. Aristotle affirmeth the same, saying, ¶ It is not lawful to kill a Citizen, without authoritie of the law, and commandement of the Magistrate: and therefore they, that kill themselues, ought not to be well thought ¶ *Plat. in Phędon. & lib. 9. de leg.* ¶ *Aristl. lib. 6. Ethic. cap. 11.*

thought of. Virgil placed them, that kill themselues, in great torments in hell:

Virgil. lib. 6. Aeneid.

Next, stand those wretched, who despising life,
With bloudy hands themselues did causeles kill.
Oh how they would both need & toilesome grief
Endure, so that this vitall ayre they still
Had drawne; but now alas the hellish streame,
Which nine times flowes, frō passage hindreth (them.

Martial in Epigram.

And Martiall condēneth all them, that slay themselues.

I Will not him commend, that with
his bloud redeemes his life;
But him I will commend, that with-
out death can end such strife.
Death to contemne in poore estate,
an easie thing it is:
In thrall to liue, who can abide,
doth valiantly ywis.

That self-death is vnlawfull, proued out of the lawes Chap. 18.

Off. de bonis illorū, qui ante sententiā sibi ma.

THe Canons of the Apostles do call them, that make away themselues, murtherers of themselues. In the *Digestes* it is decreed, that *the goods of them that kill themselues, should be confiscated:*

for

for they must be taken for such as haue confessed themselues guiltie. ϒ Also the popish Canons do condemne those, which any way offer violence or rage against themselues. The Athenians proclaimed, that they, which killed thēselues, should not onely haue their goods confiscated, but also that their bodies should be carried away out of the boūds & territories of Athens.

nus intulerūt, aut corruperunt accusatores l. qui rei §. Papinian. b.

ϒ *Canon. si nō 23. q. 5.*

Whether selfe murther be lawfull for keeping of chastitie. Chap 19.

HIerome saith, that ϒ we must not violently seek after death, vnlesse where that chastity is put in danger: intimating thereby, that it is lawfull for a woman to kill her selfe for preseruing of her chastity. Which opiniō surely cannot be good, for asmuch as it is an Apostolical Canon, that ϑ we must not do euill, that good may ensue thereof. And who can denie, but that murther is euill, vnder what pretence soeuer it be committed? Augustine saith better, that we may not auoid sinne by sinne. Who is so mad, saith Augustine, as to say, Let vs now sinne, lest we sinne hereafter: let vs now commit murther, lest hereafter we fall into adulterie?

ϒ *Hiero. in Ionam.*

ϑ *Rom. 3*

ϒ *Aug. l. 1. de ciuitate Dei. cap. 25.*

Is it not much better to cõmit that ſinne, whereof by repentaunce wee may bee healed, then to perpetrate that foule fact, whereby there is no place left for repentance?

Whether ſelfe murther be lawfull for the cauſe of God: glory? Chap 20.

MAny of our moderne Diuines hold opini n, that if a man laying before his eyes the glory of God onely, do kill himſelfe, becauſe he foreſeeth, that thoſe things, which he ſhal ſuffer, ſhal redound to the diſhonour of God, he ſinneth not: whereas on the other ſide, if any man do kill himſelfe by reaſon of impatiencie, of ſhame, or puniſhment, then hee ſinneth grieuouſly. But this ſimple & weake diſtinctiõ cãnot ouerthrow ꝑ truth, which we defẽd. This Canõ is inuiolably to be obſerued: ϒ We muſt not do euill, that good may come thereof. No doubt but the Martirs did perceiue, that their death would redound to the glory of God; and yet what one of them did euer kill himſelfe? yea, and that Amalechite, which furthered Saules death, could ſo haue excuſed

Rom. 3.

cuſed himſelfe vnto Dauid: for no queſtion, but if the Philiſtines had taken Saul aliue, they would not onely haue reproched the king, but God alſo; and yet Dauid commaunded the Amalechite to be put to death.

Obiection.

But here will bee obiected againſt vs diuerſe examples of ſuch, as haue killed themſelues: of Cleombrotus, of Curtius, of Cato, of Lucrecia, of Samſon, of Ionas, of Razis, and of the Virgins of the primitiue Church. It is well knowne, ſay they, that theſe were graue, wiſe, & godly perſons, who doubtles, if ſelfe-murther had beene vnlawfull, would not haue attempted ſuch an horrible fact.

An anſwere to the obiection of Cleombrotus. Chap. 21.

CLeombrotus Ambraciota, hauing read a booke of Platoes, which hee entituled Phædo, treating of the immortalitie of the ſoule, to the end he might depart out of this life, which is a kind of death, to attaine that immortality whereof he had read, did caſt himſelfe headlong from the top of a high wall into the ſea, when no griefe or offence, eyther

true

true or pretended did vrge to such an humour, of whō Callimachus writeth thus:

Callimachus.

Cleombrotus, when he leapt
downe from the wall below,
Death thinking sweet, said, Farewel life,
though Plato taught not so.

Augus. lib. 1. de Ciui. Dei. cap. 22. Which fact of Cleombrotus was rather desperately done, sayth Augustine, then well, as Plato himselfe might haue taught him, whom he read; who certainly would haue done so himselfe, vnlesse by the same minde, whereby he iudged the soule to be immortall, hee saw also, that such a fact was vnlawfull and prohibited. Plato in the same treatise, which Cleōbrotus read, euen in the beginning therof saith, that it is vtterly vnlawful for any man to kill himselfe: and that God would be angrie, if any man would attempt such a fact.

Plato in Phędon.

An answere to the obiection of Curtius. Chap. 22.

WHen there was a great gulfe, that opened in the midst of the market

ket place at Rome, which could not by any meanes bee filled vp, answere was made by the Southsayers, that our mother the earth gaped for that which was most precious within the Citie. M. Curtius came armed on horsebacke into the market place, and spake vnto the Romanes thus: Suppose yee, that the Citie of Rome hath any thing in it more precious then armour and men? And with that he spurred his horse, and leapt into the gulfe: whereupon the earth immediatly returned into her owne estate againe. What can here bee sayd, but that this was done by the deceite and illusion of the euils? No doubt, but this fact of Curtius was very couragious, through a care and loue vnto his countrey; yea, and it seemeth, that hee was lead by some sence of religion. But this was euill, in that hee gaue credite vnto the Deuill, whome hee thought to bee God, whose instruments for this purpose were those deceitfull soothsayers.

An

An answere to the obiection of Cato. Chap. 23.

CAto being very sory, that Pompey (whose fauourite he was) was ouercome by Iulius Cæsar his aduersary, and being wonderfully perplexed in mind, first read Platoes treatise of the immortalitie of the soule, and then killed himselfe. Which fact of Cato Augustine answereth, saying, ϒ that it was not of fortitude, but of weaknes and impotency; because he could not patiẽtly endure aduersitie. And in another place he saith thus: ϑ Cato killed himselfe. But whether, I pray you, did he it patiently or vnpatiently? surely it was done impatiẽtly: For he would not haue done it, but that he tooke it impatiently that Cesar was conquerour. If Cato had beene constant & magnanimous, thẽ should he haue shewed himselfe to be such when hee fell into miserie. The skill of the Pilot is best knowen, when the tempest rageth; the courage of the Captaine, when the warre beginneth; the cunning of the Phisicion, when the disease raigneth; and vertue is most conspicuous, when aduersitie hath the vpper hand, according to the Poet:

Ouid.

ϒ *Aug. lib. 1. de Ciuit. Dei cap 23.*

Idem lib 19. de Ciui. Dei cap. 4.

Ouid. de Trist.

That vertue, which in happie state
is darke, vnknowen, and hid,
Appeares, & shewsit self more bright
aduersitie amid.

An answere to the obiection of Lucrecia. Chap. 24.

SExtus Tarquinius entring into the chamber of Lucrecia Collatina with his naked sword, threatned that he would kill her presently, if she would not yeeld vnto him, and that he would place a seruant slaine in the bed with her, as if shee had beene taken in adultery with him. Lucrecia after much ado obeyd. When the fact was committed, she certified her husband Collatinus and M. Brutus of the same, binding them to be reuenged on S. Tarquinius; and she being impatient of the note of vnchastitie, killed her selfe. Heere, saith Augustine, what shall wee say? was she an adultereresse, or was shee chast? Well, sayth one, they were two, & one was an adulterer. But here Augustine trippeth, for no doubt, but Lucrecia was an adultereresse, because she cõsented

Augus. lib. 1. de Ciui. Dei.

ted for that time, though it were against her will. ¶ But, sayeth hee, the chastitie of Lucrecia cannot bee prayſed, vnleſſe her murther be condemned. If ſhee were an adultereſſe, why is ſhe prayſed? If ſhe were chaſte, why did ſhe kill her ſelfe? Wherfore this fact of Lucrecia proceeded of a faint heart, and not of a royall courage, becauſe ſhee could not brooke the peoples ill ſuſpicion of her.

¶ *Auguſt. lib. 1. de Ciuit. Dei.*

Ouid. in Faſt.

She loſt her life for feare of bad report, ſaith Ouid ſpeaking of Lucrecia.

An anſwere to the obiection of Samſon. Chap. 25.

SAmſon, when hee ſaw that his miſery was diſhonorable vnto God, pulled downe the houſe vpon the Philiſtines, and died himſelfe with them. Yet can he not be ſayed properly to kill himſelfe. I graunt that he died: but hee propoſed not this end vnto himſelfe, that he might die, but ſought to bee reuenged vpon his enemies, which by this meanes he knew would come to paſſe. The

Apoſtles

Apoſtles thought thus among themſelues: If we preach Chriſt vnto the people, as we haue begunne, ſurely we ſhall die. Yet cǫuld not they be ſayd, that they killed themſelues, when they preached the Goſpell, which was the cauſe of their death. If one ſay vnto Souldiers, when they goe to warre, You ſhall bee ſlayne with ſhotte or with the ſword; they may anſwere, We goe not to ſeeke death, but victory in defence of our ſelues. And if they be ſlayne in battell, who can ſay that they killed themſelues?

So when Samſon ſaid, ϒ *Let me loſe my life with the Philiſtines*, hee did not raſhly ſeeke death, but follow his vocation: which appeareth the rather, in that God reſtored his ſtrength vnto him for that act, which before hee had taken away from him. Further, Samſō was a figure of Chriſt, which vanquiſhed more at his death, then in all his life. And to cleere him from all ſuſpicion, the Epiſtle to the Hebrewes ſaith, that he did it of faith, and numbred him amongſt the Saintes of G O D, in that like a valiant Captaine he ſubmitted himſelfe to the good pleaſure ϒ *Iudic.* 16.

pleasure of God, venturing his life, to kill the enemie of his Countrey.

An answere to the obiection of Ionas. Chap. 26.

Ion. 1. IOnas, when he had disobeied the commaundement of God, as hee fled vnto Tarshish, there arose a great tempest on the sea, so that the ship, wherein hee was, was in great danger of drowning. Ionas willed the mariners to cast him into the Sea, saying, that hee was the cause of the tempest. Now, as the lawiers say, *Whosoeuer worketh by another, seemeth to consent himselfe.* So Ionas doth seeme to be accessary vnto his owne death. I answere, that Ionas was a Prophet, and that therefore hee knew the will of God in this case, by whose instinct he caused these things to be done. Moreouer, God would that he should be a figure of Christ, that, as he had beene three dayes in the whales belly, so Christ should be three dayes in the heart of the earth. In briefe, we must not follow particular exāples, but the generall law, which is, *Thou shalt not kill.*

An

An answere to the obiection of Razis. Chap. 27.

RAzis, when he saw that he was enclosed on euery side by Nicanor, & that it was impossible for him to escape, fell on his sword, and when he missed of his stroke, he ranne to the wall, & cast himselfe downe: and when that would not preuaile, he rose vp againe, and got him to the top of an high rock, & threw himselfe downe headlong. I answere first, that the Authour of the Machabees cõmending that fact of Razis, peraduenture speaketh so, according to the opinion of Razis, who thought in himselfe, that if he should liue in such sort, it would be reprochfull and shamefull both to his stocke and kinne. Secondly I answere, that those bookes are not Canonical, but Apocrypha, and so that no opinion may be confirmed by them.

An answere to the obiection of the Virgins of the primitiue Church. Chap. 28.

THe obiectiõ seemeth to haue some difficultie: for Hierome, as I sayd

Hieron. in Ion. before, doth after a ſort affirme, that it is lawfull to kill ones ſelfe for preſeruing of chaſtitie. And Ambroſe ſayeth, that the tormentours threatned Pelagia the virgine, that vnleſſe ſhe would offer incenſe to the idoles, they would rauiſh her, and that ſhe for the auoyding aſwell the one as the other, did caſt her ſelfe downe headlong. This fact did Ambroſe allow of; and ſayeth further, that her mother with two other daughters did eſcape away, who likewiſe threw themſelues headlong into a riuer, and ſo were drowned.

Euſeb. li. 8. de Eccleſiaſt. hiſtor. cap. 15. Euſebius alſo declareth, that a certaine matrone of Rome did ſtab her ſelfe, becauſe ſhe would not yeeld vnto the luſts of Maxentius the tyrant. Which fact he blameth not, but rather commendeth.

Auguſt. lib. 1. de Ciui. Dei. cap. 26. Here Auguſtine is doubtful what to anſwere; for on one ſide he ſeeth the law of God cleere againſt it: *Thou ſhalt not kill*; on the other ſide he ſeeth them celebrated in the Church as Martyrs. As though there were any compariſon betweene theſe. Surely the conſtancie and faith of theſe virgines was to bee commended; but no doubt, in this fact they ſinned grieuouſly. Admit they had come

before

before the tyrants, might they not haue eyther conuerted them, or allayed their fury? *I will giue you a mouth, and wisdome, whereagainſt, all your aduerſaries ſhall not be able to ſpeake, nor reſiſt*, ſayeth Chriſt. God could haue fruſtrated the counſels of their aduerſaries, and if hee had thought it expedient; he might haue deliuered them, as he did Peter out of priſon, Daniel out of the Lions denne, and the three Princes out of the Babilonian furnace. *Luc. cap. 21.*

Whether we may expreſly iudge of ſuch as kill themſelues? Chap. 29.

ALbeit Auguſtine thinketh hardly of them that kill thēſelues, ſaying, that there is no place of repentance left them; yet, wee muſt not preſume ſo cruelly to iudge of their deſpaire. *Iudge not, that yee be not iudged.* Wee muſt not enter into iudgement, it is Gods office. Yea, what do we know, but that God doth giue thē repentance at that inſtant, when their ſoules depart from their bodies? *Who art thou*, ſaieth Paul, *that condemneſt another mans ſeruant?* What can we tell, whe- *Auguſt. lib. 1. de Ciui. Dei, cap. 25. Matth. cap. 7. Rom. cap. 14.*

ther God of his vnſpeakable mercie will accept of his vehement ſubmiſſiō at the laſt gaſpe, and, as they ſay, betwixt the bridge and the brooke?

That we ſhould not too baſely endure all iniuries. *Chap.* 30.

MAny, as the Anabaptiſtes, doubt, whether it bee lawfull or no for one Chriſtian to ſue or ſtrike another, grounding their opinion vpon *the authority of the Scripture.* Yet, this Schiſmaticall doubt, in my iudgement, might quickly be blotted out, if they knew what iniury meant: for a man may haue iniury offred eyther to his perſon, to his goodes, or to his credite. Now concerning our perſon and goodes, it is certaine, that vertue permitteth vs. to repell violence with violence, or els embracing patience, to remitte all to the Magiſtrates, in whoſe hands the ſworde of Iuſtice remaineth. As for the reprehenſion of the Corinthians by Saint Paul, I anſwere, that they were rebuked for going to law vnder

ϒ Muth. cap. 6. Epiſtol. ad Rom. cap. 12. & Epiſtol. ad Cor. ca. 6

vnder thoſe magiſtrates, which were not Chriſtians, and ϑ *in that they brought the Goſpell in ſlaunder among the vnbeleeuers.* In like ſort I thinke it meeter for vs Proteſtants to endure all iniuries whatſoeuer, then to commence ſuites one againſt another vnder any Popiſh or hereticall Iudge. But on the contrarie, if the Magiſtrate be of our religion, what other order by the law of GOD and man is preſcribed, then to ſue vnto him, and to craue ſatisfaction for the iniurie, which is done vnto vs? ϑ *Euery reproch hath a certaine ſting, which wiſe and good men can hardly tolerate.* Moreouer, it is holden for a principle, that ϒ *no man is vilified and deſpiſed in his owne conceit.* And therefore hee cannot chuſe, but for reaſonable cauſes goe to law, and ſo haue the pleas handled, that hee may liue afterwards in more ſecuritie: for experience ſheweth vnto vs, how that thoſe iniuried perſons, which moſt are ſilent, as confeſsing themſelues ouercome by their ſtronger, do abide continuall moleſtations, and liue in intolerable thraldome.

ϑ *Calu. l. 4. Inſtit. cap. 20.*

Cic. act. 5. in Verrem.

ϒ *Ariſt. li. 2. Rheto.*

Touching the laſt way, wherby iniury

is offered vnto our credit, my sentence is, that it can neuer be impaired in an honest man, by reason that vertue, which shineth with vndefiled honours, will euer patronize & protect it. What auayleth it then, that a man go to law for such a trifle, & haue his aduersary punished, namely, ϒ *noted with infamy*? Beleeue me, it is better for you, O contentious witals, to end such cauillations of your wronged credit at home, then to trauell to London, and there to feed the rauening Lawyers with the sweat of your browes. Pursue not therefore one another with vnappeasable stifnesse, but rather end your doubts at home, vnder an indifferent arbitrator without rancour or malice.

ϒ *L. lex Cornel. ϛ 10. ff. de iniur.*

The fourth plant.

Of Trueth. Chap. 31.

TRueth is that infallible vertue, which reuealeth the creation of the world, the power of God, his blessing for the godly, & vengeaunce for the wicked. This is she, which rightly may be termed the cēter, wherin all

all things repose themselues, the mappe, whereby we saile, and the balme whereby we are healed. This is she, ϒ *whom God respecteth more then all sacrifices.* To be short, this is she, which ϑ *hath so great power, that no engine, wit, or art can subdue: and although she hath no atturney to defend her cause, yet notwithstanding shee is defended by her selfe.* According to our beleefe in God, Truth is named faith: in agreements betweene man and man, Truth is called promise: of seruants towards their masters she is termed loyalty. But in what esti mation she is in these accursed times, I trēble to speake therof. For many there be, that outface & deny their owne superscriptions: & vnlesse an honest man bring with him multitude of witnesses to testifie the truth, he is like to be defrauded of his due. O how farre do we degenerate from the auncients? They were woont in times past to lend money vpon a mans naked & bare promise, and likewise to passe their conueyances and state of lands in few lines: whereas now on the contrary, a dozen skins of parchment will scant serue their turne; for what do they els but hammer quirckes

ϒ *Ouid. Epist. 19*
ϑ *Cicero orat. in Vatin.*

and crochets, and inuent twenty apiſh trickes to circumuent one another? Promooting petifoggers are the mouers of all theſe fallacies. They are the caterpillers, which exclude trueth, and would make her a wandering vagabound. Beware of them, O yee which are honeſtly bent. Through their illuſions ϒ *breake not the league of amity, neither preferre yee kingdomes before trueth.* Take away this vertue, and our common-wealth is become a pyracy. The loſſe of wealth is nothing to the loſſe of trueth. For which cauſe the Philoſopher doubted not to affirme, that ϒ *wiſe men ought to cõtradict themſelues for veritties ſake, yea, and to engage their credite for her conſeruation.* Thinke vpon this, O Lawyers, and conſider with your ſelues, how ϒ *the ſpeach of Truth is ſimple, and needes not ſundry explications and cauillations.*

ϒ *Silius Ital. li. 2.*

ϒ *Ariſt. lib. 1. Ethic. c. 6.*

ϒ *Furip. in Phœn.*

Of Lies. Chap. 32.

OF Lies there be three ſortes: The firſt I call an officious lie, which is vſed, when otherwiſe an heynous offence cannot be eſchewed, as we read in the booke of Kings, where ϒ *Michol Sauls*

ϒ *1. Sam. 2.*

Sauls daughter saued her husband Dauid by the same meanes. The second kind of lies is named iesting, which men vse at table, not of any premeditatiō or malice, but rather for to delight the company. Howbeit amōg Christians it is not much laudable. The third kind of lies is named hurtfull or odious, which extendeth to the harming of one or other. This sort of lying is most detestable in the sight of God and man.

For an exāple of a most notable lier, whom can I fitter produce, then the Bishop of Eureux, An. 1600. who persuading himself (but phantastically) that the ouerthrow of our reformed religion depended much on the cōfutatiō of Philip Mornay L. of Plesis booke written vpon the Sacramēt of the Eucharist, rattled out in the yeere aforesaid, vpon a priuat challenge of the L. of Plesis, a publick and an insolent booke, which he caused to be printed in his owne house, and published at Paris: and therin he vndertooke to approue, in presence of the Kings maiestie, fiue hundred heynous, literall, oculary vntrueths, without any *Hyperbole*: yea such, sayd hee, as they might

might be iudged at the firſt opening of the booke. Whereas God knowes, he in the end could not for all his Sophiſticall ſhifts, preſent aboue nine places of any waight, vnto which ỹ L. of Pleſsis, though vnprepared, did anſwere right learnedly and diſcreetly. Loe, this is the triumph, which our moderne Papiſts belie themſelues to haue obtained. They that reckō without their Oaſt, muſt reckon twiſe; & ſo muſt you, O falſe-toungd heretikes, before you winne the victorious garland. Account not your chickens before they be hatched: but & if you doe, aſſure your ſelues, that for all your falſe-hoods & lies, you ſhall at the laſt, in recompēce haue nought els, ſaue the whetſtone.

Furthermore, a lie is a baſe vice, & worthy to be contēned of all mortall men, & eſpecially of thoſe that are wiſe: for ỹ the duties of a wife man are two, wherof the one is not to lie in any thing, which hee knoweth: the other, to make a lier manifeſt to the face of the world. And euen as we debarre wiſe men: ſo we moſt of all diſſwade youths frō lying; for if they be ſuffred & borne withal to coine lies, they will at laſt become altogether paſt grace,

ỹ *Ariſt. l. 1. Sophiſ. Elenchor. cap. 1.*

and

& by vſe will be inueterated in falſhood. Wherefore they muſt be quickly reſtrained, and ſeuerely chaſtiſed, when they lie. Hereupon ſome hold, that ϒ thoſe youths are, as it were, naturally euill, which take a delight in telling of lies. Otherſome ſay, that ϐ *they differ not from deadly enemies.* But howſoeuer, in my iudgement, they ought to bee ſpeedily looked vnto, and then the rather, ϒ whē they begin once to tel lies to their owne parents, which is a moſt intolerable fact.

ϒ *Cic. l. 3 offic. & Greg. lib. 8. Moral.* ϐ *& Hom. lib. 9. Odyſſ.* ϒ *Plaut. in Mercator.*

Of Swearing. Chap. 33.

WE muſt not ſweare at all, neither by heauen, for it is the throne of God: nor yet by the earth, for it is his foot-ſtoole: Neither muſt we ſweare by our heades, becauſe wee cannot make one haire white or blacke. But our communication muſt be yea, yea, and nay, nay, and whatſoeuer is more then theſe, commeth of euil. Howbeit notwithſtanding, there be very few here in England, that are not in a maner fully reſolued to regard ſwearing as a vertue. He is a Gull or a Puritane, quoth they, that will not ſweare:

Matth. cap. 5. & Extra. de iureiurand. c. 26.

ſweare: nay, rather they ſhould ſay, he is a member of the deuil, that delighteth in ſwearing. Hearken what a holy father ſayth: Sweare not at all, leſt that by ſwearing, you come to the facilitie of ſwearing; from thence to cuſtome; and from cuſtome you fall into periurie. Neyther can your feeble excuſes ſuffice, in ſaying that you ſweare not, by God, by Gods bloud, by Gods wounds, but rather you ſweare by Gog, by Gogs bud, by Gogs zwoonce. O fooliſh hypocrites! do you thinke, although you delude vs, that you can dally with him, who noteth & heareth euery word which you ſpeake? No, no: it will not goe for payment at the fearefull day of iudgement. In ſwearing thus, you heape hot coles of fire vpon your heades, and offend as bad, by attributing that honor vnto counterfeit creatures, which is due vnto the creator, who onely is to bee named, and that after a good ſort, in all your words and deedes. Take heed leſt that God execute vpon you ſuch a fearefull iudgement, as he of late daies executed on a yong man in Lincolnſhire. This yong man, as is by maſter Perkins, maſter Stubs, & others credibly

Auguſtin. lib. contra mendac.

credibly reported, was an abominable swearer, and his vsuall othe was, By Gods bloud. God willing his repentance, corrected him oftentimes with sicknes, that he might be conuerted. But hee vtterly reiected all corrections. Then God seeing that nothing could reclaime him frō swearing, inflicted on him a most grieuous disease, of which hee languished a long time. At last, his friends perceyuing him to be neere his death, caused his passing bell to bee rung. Whereupon this swearer hearing the bell toll, rose vp in his bed, saying, Gods bloud, hee shall not haue me yet. But loe, the iust iudgement of the Lord. At these words the bloud gushed out of euery ioynt of his body, & neuer ceased, till all the bloud in his body was run out. And thus died this bloudy swearer: whose example, I pray God, may sinke into ꝑ harts of our swaggering Caualeers, who at ech other word vse to lash out most detestable othes.

Now to conclude this chapter, ϒ whosoeuer prouoketh any man to sweare a grieuous oth, and knoweth that he sweareth falsly, is worser then a murtherer, because that a murtherer killeth but the body,

ϒ *Aug. in tract. de decolat. Iohā, Bap.*

body, whereas he killeth the soule, yea, & which is more, hee killeth two soules, namely, his whō he prouoked to sweare, and his owne soule.

Obiection.

It is good to haue the name of God in our mouthes: therefore it is lawfull to sweare.

Answere.

Swearing is twofold.

Godly, when we be called by the officers of necessity to depose the truth in any doubtfull or litigious matter, or else in a priuate case, betweene partie and partie, to ende strife and debate: and that is tolerable, when all other lawful proofes are knowen to bee wanting.

Vngodly, when we sweare vpon euery light occasion, and in our daily talke, and this is reproued.

Epist. ad Hebr. ca. 6. & l. 3. C. de rebus credit. Extra. de probat. c. 2.

Of periurie or forswearing. Chap. 34.

AN othe hath three associats, to witte, truth, iudgement, and iustice: wherof if any be found lacking, it is no longer to be termed an oth, but rather periury, which

which vndoutedly is a most abominable sinne: for thereby wee haue no respect eyther vnto his presence, who is euerie where, or reuerence vnto his cōmandemēt, which expresly insinuateth, that ϒ we take not his name in vain: for he will not hold him guiltlesse, that taketh his name in vaine, and so trecherously abuseth his sacred maiesty. *Exod. 20 & Deut. 5.*

The heathen themselues detested this vice, and thereupon ϒ Homer reprehended the Troians for their periury. ϑ The Egyptians punished periurers by death. Yea, many holde it for a maxime, that othes are to bee obserued sacredly towardes our foes, and that not without good reason, seeing ϒ periurie by the will of God is destruction, and by mans owne cōfession, infamy; ϑ which is likewise soundly confirmed by our Ciuill Lawyers.

ϒ In Iliad fere per tot.
ϑ Diodo. sic. lib. 2.
ϒ Ex leg. 12. tab.
ϑ Nouel. 82. c. 11 § 1. l. 2. C. de rebus cred. & iureiur. l. si duo § fin. ff de condit. instit. vbi.

Sundry examples I might alledge to this purpose, but for breuitie sake I will at this time content my selfe with one onely. In the yeere of our Lord 1575. Anne Aueries widow, forswearing her selfe for a little money, that should haue beene payde for sixe pounde of tow, at a shop

in

& pœnã politicã ponit Vlpianus & Cuiacius 8. obseru. ℣ Isidor. lib. 3. de summo bono.

in Wooditreete of London, fell immediatly downe speechlesse, casting vp at her mouth the same matter, which by course of nature should haue beene auoyded downewards, till she died. Thus did God reward periury.

℣ Hee that forsweareth himselfe, is subiect vnto two persons: first vnto the Iudge, whom hee deceiueth by his lying, and then vnto the innocent party, whom hee endangereth by his periury. Those which would know more of this vice, I referre to the reading of my Commentaries, where I haue already sifted it.

In satyr. 5. Persii.

Of Cursers and Blasphemers, Chap. 35.

℣ Leuit. 24.

℣ WHosoeuer curseth his God, shall beare the paine of his owne sinne, and the blasphemer of the Lordes name shall die the death. The whole congregation of the people shal stone him, whether he be a citizen or a stranger. This bitter cõminatiõ the Lord raineth down vpon such as curse and blaspheme. Who then will presume to contradict and dispute against it? If a subiect blaspheme or

speake

ſpeake euill of his Prince, preſently he is had by the back, and condemned to die. What then ſhall be done with him, that banneth and teareth in peeces the name of God, who is the King of Kings? Is hee not worthy of greater puniſhmẽt, namely, to ſuffer both in body and ſoule? Y Michael the Archãgell durſt not curſe the diuell, albeit he was worthy of al the curſes in the world: how therefore is it lawfull for vs to curſe? The Turkes at this day dare not tranſgreſſe herein, for feare of Gods puniſhment. Many of the Papiſts account it an intolerable ſinne to blaſpheme. O what a condemnation will this be vnto vs? I feare me, that many of them hauing as it were, but a glimpſe of the Goſpel of Chriſt, will goe before vs Proteſtants into the euerlaſting Paradiſe. We know in our conſciences, that curſers and blaſphemers are hainous offenders in the ſight of God. Howbeit neuertheleſſe, wee liue careleſſe and obſtinate, as beeing either dazeled like vnto owles at the eminent light of the Goſpell, or elſe bewitched and charmed by the empoyſoned guiles of this world, and the Prince of this world. Our vſuall

Canõ 10 cauſ. 24 q 3. ex Hierõ. in Epiſt. ad Tit.

ſpeeches in our anger are theſe: The Diuell take him, Vengeance light vpon him, A poxe on thee, A plague on thee. All which horrible curſes haue already fallen on ſome of our pates, & that within theſe 15. yeres. The plague firſt ouerſpread it ſelfe through London the Metropolitane Citie of this Realme, and frō thence it crept into euery ſhire in particular. The poxe likewiſe hath not beene abſent, which many parēts to their great griefe can teſtifie. As for the other two, the diuell and vengeance, the gallowes beyng burthened with traytors, murtherers, and felons, may giue ſufficient euidence againſt vs.

Now concerning blaſphemy, the followers thereof haue not altogether eſcaped ſcotfree, as appeared by Duke Ioyeus, who about 15. yeeres ſince, felt the ſmart of his impious deſerts. This Duke, one of the cheefeſt of the leaguers in France, beeing ouercome by the French Kings forces that now raigneth, and deſpairing of any good ſucceſſe, vomited forth theſe wordes: Farewell my great Cannons: I renounce God, and wil run this day a high fortune. With that hee galloped

galloped amaine, and plunged himselfe, horse and all into the riuer Tar, where presently hee was swallowed vp. Thus did God worke the end of this blasphemous Duke. And I pray God they may so still bee rewarded, that blaspheme him, which causeth the foundations of the earth to tremble, in any Realme or nation in the world whatsoeuer. What shall I write of the Franciscan Friers, who blasphemously compare their Frier Frauncis vnto Christ, saying, that Christ did not any thing, but Frauncis did the same? Yea, Frauncis did more then Christ: for his nayles droue away temptations. O childish comparison! Of this blasphemous route is Bellarmine, that Archpapist, as by these his words it appeareth: ¶ If we, quoth he, cannot by any meanes keepe the lawe of God, then God is more vniust, and more cruell then any tyrant. The punishment of cursers and blasphemers were diuers. Sometimes they were punished by death. Sometimes their tongues were cutte or bored through. And at other times their punishments were arbitrarie, according to the number of their offen-

¶ *Bellar. lib. 2. de Mona. cap. 13. & Leuit. 24. & §. vlt. in Nou. 77. Clarus §. blasphemia, li. 5 Iason l. 3 § iurare.*

num. 11. de iniur. & Zasius Cõsil. 19 num. 37. lib. 1.

ces. Likewise king Lewes of France hearing the Lord of Ienuile, one of his Barons, blaspheme God, caused him to be apprehended, and his lips to be slit with an hotte iron. For which notable act of iustice, he afterwards deserued the name of a Saint.

Let vs therfore consider of these both ordinarie, and extraordinarie punishments, and employ our whole studies to admonish those miscreants, who doe nothing els but ban and blaspheme God, yea, and otherwhiles their owne selues.

Of Deceit. Chap. 36.

SVch is the corrupt nature of this age, that men conuert that into deceite, which God gaue them for good reason, whereby it falleth out, that ϒ *one deceit bringeth in another*, and consequently, cosenages are heaped vpon cosenages. Herehence it commeth to passe, that so many in these dayes are conicatched. For how can it otherwise bee, as long as they listen vnto flatterers, & despise wise men, when they tel them of their follies?

ϒ *Teren. in Andr.*

Wherfore beware of smoothing dissemblers,

ſemblers, O ye that are gently diſpoſed, and ſuffer your ſelues to bee lift out of the gulfe of ignorance, and to bee powdred with truth, which earſt like ſots yee haue abandoned. ¶ *None euer haue beene deceiued, but in that whereof they are ignorãt, or elſe in that which his obſcure.* And if they be deceiued, & it is prodigious, if they be deceiued of good men. Finally, ¶ they that perceiue not deceits, ſhal oftentimes be deceiued of thẽſelues.

¶ *Ariſt. lib. 4. Metaphyſic.*
& *Demoſ. 1. Olynth*
¶ *Ari. li. 2. Elench ſophiſtic.*

Whether a man be bound to performe that which he hath ſworne to his enemie, eyther willingly, or by conſtraint. Chap. 37.

SO excellent a thing is the name of faith, that the vſe therof hath not only purchaſed credite among friends, but alſo renowne amongſt enemies. Which foundation being laide, I conſtantly auerre, if a man hath ſworne vnto his enemie, that he is periured, if hee performe not his oth. Now & vnder the name of Enemy, I cõprehend ſixe ſortes of people. Firſt, there be forraine enemies, ſuch as the Spaniards haue bene vnto vs of late,

& *Hotomã. lib. illuſtr. queſtion. cap. 17.*

who by an vniuersal consent, haue waged warre against vs: and these are properly to bee termed enemies. Secondly, Rebelles, of which number wee account the Earle of Tyrone, and the wilde Irish, who lately traiterously reuolted from her Maiesties iurisdiction, are to be called enemies. Thirdly, wee name Pirats, rouers and theeues. Fourthly, wee name aduersaries, amōgst whom ciuill discords happen, enemies. Fiftly, banished persons, outlawes, and condemned men, haue the tytle of enemies. In which ranke, I place Robin Hood, little Iohn, and their outlawde trayne, who spoylde the Kings subiects. Lastly, Fugitiues, and runnagate seruants, making warre with their masters, deserue the name of enemies. In the beadroll of these enemies, flatterers, conicatchers, slanderers, and Promoters, disturbers of the publike rest, may be added.

Nowe to the question, whether wee ought to keepe touch with all these sorts of enemies? It seemeth vntaignedly, that we should, as shall more manifestly appeare by these reasons. First, ϒ othes, by the testimonie of the Scriptures, are to be obserued.

ϒ *Leuit.* 19. *Deut.* 5.

obserued. Secondly, & euill is not to bee committed, that goodnesse may ensue. Periurie is euill, therefore not to be committed, that goodnesse may ensue: no, not although a man should lose his life for it. Thirdly, of two euils, the least is to bee chosen: but Periurie is a greater euil then losse of goods and landes, yea, and which is more, it is greater then losse of lyfe: therefore it is better to lose life and liuing, then to burthen our consciences with the abominable sinne of periurie. Fourthly, ϒ there cannot be honestie nor quietnesse amongst vs, if wee breake our othes. Sixtly, it is no poynt of liuely magnanimitie to engage our faith, vnlesse wee were willing to performe it: for & who shall dwel in Gods tabernacle? who shall rest vpon his holy hil? euen he that setteth not by himselfe. It is rather the propertie of follie, for that a foole wil sweare any thing for his owne safegard: whereas a man of discretion will consider well, and weigh his speech as it were by the ounce, before hee pawne it. Seuenthly, whatsoeuer a man sweareth, and may performe with the fauour of God, & without sinne, that same, albeit compel-

& Iosu. 9. 2 Sa. 21 Matt. 5. Rom. 3.

ϒ Ambr. lib. 1. Offic. c. 29.

& Ps. 15.

led, is to bee obſerued: for the name of God is of greater eſtimation, then all temporall commodities: ſuch is the promiſe which a mã ſweareth vnto theeues, becauſe now and then for our amendment GOD permitteth temptations: therefore a man hauing ſworne vnto theeues or pyrates by compulſion, may not prophane his othe. Likewiſe Machiauell is worthie of many ſtripes, who counſelled his Prince to put on the foxes ſkinne, when his other ſhiftes did fayle, and to follow that yong mans example, who ſaid: ϒ I ſwore an othe by tongue, but I beare a minde vnſworne.

ϒ *Hippolitus apud Euripidem.*

Obiection.

An Obligation whereby a man is bound, may bee made voyde by the authoritie of a Magiſtrate. Alſo it is a rule in lawe: *A compelled othe is no oth:* therefore a man compelled to ſweare, may chooſe whether hee will keepe his othe or no.

Anſwere.

There

There be two sortes of obligations:

The first, wherby a man is bounde by writing vnto another man, and this kinde of obligation may bee made frustrate by the Iudges.

The second, wherby a man is bounde either vnto his friends or enemies, and this onely belongeth to GOD, who by them is called to record. Moreouer, although this obligation by othe may bee made voyde by the publike law, yet notwithstanding, it remaineth stedfast in the priuate law of a mans conscience.

Of Heretiques and Schismatiques. Chap. 38.

THey are to be accounted heretiques, which contumaciously defend erronious opinions in the Church of Christ, and will not by any exhortations bee conuerted to the trueth. Such were the Arrians, that held three degrees in the Trinitie.

Trinitie. Such were the Menandrians, Manichæans, Carpocratians, Cerinthians, Valentinians, Somosatenians, Nouatians, Ebionites, Noetians, Macedonians, Donatists, Tertullianists, Pelagians, Nestorians, and others, ¶ which by Iustinian the Emperour were afterwards condemned, their goods confiscated, and themselues eyther banished or put to death.

¶ Nouell. 109. præfation. §. Hæreticos Wesenb. in C. de Hæretic. & Clarus lib. 5. §. hæres. num. 13. & 14.

Innumerable examples cõcerning heretikes are extant: but I will content my selfe at this time with the rehearsall onely of two of thẽ, the memory whereof, is as yet rife amongst many of vs. In the yeere of our Lord 1561. and the third yeere of the raigne of Queen Elizabeth, there was in London one William Ieffery, that impudently affirmed Iohn Moore a companion of his, to bee Iesus Christ, and would not reuoke his foolish beleefe, vntill hee was whipped from Southwarke to Bedlem, where the saide Moore meeting with him, was whipped likewise, vntill they both confessed that Christ was in heauen, & themselues but sinfull and wicked hereticques. In like maner, about 17. yeeres ago, I my selfe being

being then a ſcholer at Weſtminſter, Henry Arthingtō, & Edmond Coppinger, two gentlemen, bewitched by one William Hackets diſsimulations, concluded him to bee the Meſsias, and thereupon ranne into Cheapſide, proclaiming the ſaid Hacket to bee Chriſt. For which hereticall or rather Diueliſh deuice, they were apprehended and impriſoned: & in the end Hacket was hanged on a gallowes placed vp in Cheapſide; Arthington was kept in priſon vpō hope of repentance, & Coppinger died for ſorrow the next day in Bridewell.

Thus we ſee that trueth, although for a time it be darkened by a cloude, yet at laſt it preuailes and gettes the victory: & the Heretikes themſelues are by Gods ſpeciall iudgements confounded, and their contagious opinions in a moment abated. Neither will it be long, ere that the Romiſh Biſhop, the ſonne of Belial, ſhall ſee ϒ his power bruſed with a rod ϒ *Pſal.* 2 of iron, and broken in peeces like a potters veſſell: yea, himſelfe ϑ ſhall be con- 2. *Theſ.* ſumed with the ſpirit of Gods mouth, 2. and be aboliſhed with the brightnes of his comming.

Of

Of Iesuites. Chap. 39.

IGnatius a maimed souldier, not for any feruency or zeale that hee bare vnto a new austerity of life, but feeling himselfe weake any longer to souldierize & follow the warres, communicated with diuers persons, and among the rest with one Pasquier Brouet, a man altogether vnlettered & ignorãt of Diuinity. These two together with their enchaunted cõplices, to apply their title vnto their zeale, named themselues deuout persons of the society of Iesus. And thereupon presented themselues vnto Pope Paul the 3. about the yere of our Lord 1540. This Pope permitted them to be called Iesuites, but with this coũtermaund, that they should not surpasse the number of threescore persons. Thus for a time they satisfied themselues. But within a while after, they obtayned greater priuiledges of Pope Paul the fourth: which made their troublesome order, like ill weedes, to multiply a-pace, and attempt many horrible things: yea, euen most wicked treason against the liues of high potentates

tates & Princes, as against our late soueraigne Queene, against the French king, and diuers others. In Portingal and India they termed themselues Apostles; but in the yeere 1562. sundry of them were drowned by the iust iudgement of GOD. Who is so simple, but hee vnderstandeth, that they, in naming themselues Iesuites, do goe about to degrade the auncient Christians, and blaspheme against GOD? rather they should call themselues Ignatians, and not bring in newfound orders. This the Sorbonistes of Paris knew very wel, when they doubted not about 13. yeres agoe to exhibite a bill in the Parliament against them. What shall I write, how they giue themselues altogether to bee Machiauellians, and vngodly Politicians, how they hoord vp wealth, how they possesse Earledoms and Lordships in Italy and Spaine? and yet for all this, they presume to entitle themselues of the society of Iesus. O wretched caytifes! O hellish hereticques! the time will come, when this outragious profession of yours shall be extinguished by the Sunne-shine of the true

true and Apoſtolicall doctrine, as the Sorcerers rod was eaten vp by Aarons rod in the preſence of Pharao.

The fift Plant.

Of Magnanimity. Chap. 40.

Ariſt. li. 4. Ethic. cap 3.

Magnanimity is a vertue, that conſiſteth in atchieuing of great exploits: and is touched chiefly vpon eight occaſions. Firſt, a magnanimous man is he, that will neuer be induced to enterpriſe any diſhoneſt point againſt any man, no not againſt his vtter enemy. Secondly, he will chuſe the meane rather then the extreame. Thirdly, he will tell his minde plainly without diſsimulation. Fourthly, he will not reſpect what the common people ſpeake of him, nor will he meaſure his actions according to the applauſes. Fiftly, a magnanimous man, *though he ſhould ſee all the world eagerly bent to fight, and though hee ſhould ſee euery thing round about him ſet on fire, and almoſt conſumed, yet he notwithſtanding through an aſſured confidence will remayne conſtant.*

Zoſorius l. 3. Chriſtian. nobilit.

Sixtly,

Sixtly, a magnanimous man will withdraw his mind from worldly affaires, & lift it vp to the contemplation of great matters, ϒ *and in Gods law will he exercise himselfe day and night.* ϒ *Psal.* 1. Seuenthly, a magnanimous man will scorne vices, and forget iniuries. Eightly, he will speake nothing but wise and premeditated words, according to that old saying: A barking dog will neuer proue good biter, and the deepest riuer runne with least noise.

The auncient Christians of the primitiue Church were right examples of this vertue Magnanimity, as they, who had all the properties thereof imprinted in thē: they, I say, who cheerefully gaue themselues to be massacred and tormented. Like vnto these were our late Englisth Martyrs in Queene Maries dayes, who gladly, in defence of the true Religion, yeelded themselues to fire and fagot. For the vndoubted beleefe of tryumph in heauen both diminished and tooke away the corporall griefe, and repleniſhed the minde with cheerefulnesse and ioy. They knew mans lyfe to bee but a bubble on the face of the earth. They considered with themselues our miserable

miserable estate; for assoone as wee are borne, wee seeme to flourish for a small moment, but straightway wee die, and there is little memorial left behind. They knew Magnanimity to be the ornament of all the vertues. Briefly, they perswaded thēselues to see their saiuour Christ in heauen, and euermore to dwell with him. These, these be the duties of magnanimous men, which whosoeuer doe couet to embrace, shall at last attaine to euerlasting happines.

Obiection.

All scorneful men are wicked: ϒ *magnanimous men are scorneful*; therefore they are wicked.

ϒ *Arist. lib. 4. Ethic. ca. 3*

Answere.

There bee two sortes of scorneful men,

That scorne mens persons, and they are wicked.

That scorne vices, & they are good: after which maner magnanimous or great-minded men do scorne insolent men & dastards, by reason of their pride and cowardize.

Of

Of Ambition, Chap. 41.

IN ambition there bee fiue miſchiefes. The firſt is, that cauſeth a man neyther to abide a ſuperiour or an equall. The ſecond, an ambitious man by attributing honour vnto himſelfe, goeth about to defraud God of his due. The 3. plague in ambition is, that it conſidereth not what hath chaunced to ſuch, as exerciſed it. ϒ *Lodowick Sforcia vncle to Iohn Galeaze Duke of Millan whom he poyſoned, was one of the moſt ambitious men in the world*; but yet for all his Italian tricks, & *he was at laſt in the yeere* 1510. *taken captiue by the French King, and put in priſon, where he continued till hee died.* Cardinall Wolſey likewiſe here in England may ſerue for a patterne of ambition, who beyng preferred by King Henry the eight of famous memorie, would notwithſtanding haue exalted himſelfe aboue the King, for which his intolerable ambition, his goods were cõfiſcated, and himſelfe apprehended. The fourth miſchiefe in ambition is, that hee hunteth after falſe and deceitfull glory, and ϒ *thinks it a faire thing to be pointed at with* ϒ *Bembus li. 2. Venet. hiſt.* & *Guicciardin. li. 4. hiſtor.* ϒ *Perſius Satyr. 1.*

the finger, and to be talked of: This is hee. The fift, an ambitious man waigheth not his owne frayletty and weakneſſe.

Remedies againſt Ambition. Chap. 42.

THe forward horſe is not holdē backe without foaming & ſhewing his fury. The ſtreame that rūneth, is not ſtayed contrary to the courſe thereof, without making a noyſe: & the ambitious man is not reclaymed frō his aſpiring thoughts, without good and wholeſome admonitions; I will neuertheleſſe, as wel as I can, endeuour to cure him of his cankered malady.

Firſt, let the ambitious man conſider whereof he is made, namely, of duſt and aſhes. Secondly, he muſt diligently goe to heare Sermons, and read the holy Bible. Thirdly, hee muſt thinke vpon the wauering actions of fortune, how ſhe taketh frō one that, which ſhe transferreth on another, and how ſhe reſpecteth not the equity of cauſes, nor the merits of perſons, but maketh her fancy the meaſure of her affections. Fourthly, let the ambitious

bitious haue a regard whether hee bee commended of wise men or of flatterers. Fiftly, let him compare his owne deeds with those of the holy mẽ in times past. Sixtly, hee must not enquire what the common people say of him. Seuenthly, let him take heed by other mens harmes, and muse vpon the case of those men, who desiring to eate some fruite, regarded not the heyght of the tree, whereon they grew, but laboured to climbe vp to the toppe, and so fell downe headlong by reason of the weakenes of the boughes.

Of Fortitude. Chap. 43.

THe meanes to discerne a valiaunt man be eight. The first, if he be not astonied in aduersitie, nor proud in prosperity, but leading both the one and the other within the square of Mediocrity. Secondly, he is a valiaunt man, that is milde and courteous of nature. Thirdly, if ϒ *he scornes priuily to ouercome his aduersary*. Fourthly, if he contemne to fight in a bad quarrell: for ϑ *fortitude without equitie is the fewell of iniquity.*

ϒ *Eurip. in Rhes.*

ϑ *Ambr. li.* 1. *Offi.*

ϒ *Virg. li. 6. Aeneid.*

Fiftly, if hee ϒ *gine not place to miseries, but goeth the more courageously agaynst them.* Sixtly, he is a valiant man, that sorroweth to die an inglorious death.

ϑ *Arist. lib. 3. Ethic. ca. 8*

Seuenthly, *that feareth shame.* As ϑ *Hector did, when his friends counselled him not to goe out of the City.* Eightly, hee is a valiaunt man, that will fight stoutly in his Countries defence, and not feare to die. Such a one was Captaine ϒ Diagio of Millan, who in the yeere of our Lord 1400. being enuironed with fire and enemies, not finding any means to defend his charge, or escape honestly with life, threw ouer the wall of the place, where he was inclosed, and where no fire as yet burned, certaine clothes and straw, and vpon the same his two children, and sayd to his enemies, Take you here those goods which Fortune gaue me, but my goods of mind wherein my glory consisteth, neyther will I giue them, nor can you take them from mee. The enemies saued the poore children, and offred him ladders to conueigh himselfe downe safe. But hee refusing all succours, chose rather to die in the fire, then receiue life from the enemies

ϒ *Machiauel. li. 4. Histor. Florent.*

enemies of his countrey. What ſhall I ſpeake of ſir Philip Sidney, ſir Richard Greeneuil and ſundry others of our owne Countrymen, who of late yeeres, not vnlike to thoſe of auncient times ſo highly commended, willingly and valiauntly loſt their liues, rather then they would truſt to the mercy of the Spaniards? In briefe, ϒ *commonly they, that are moſt affrayd to offend the lawe, are in the field moſt ſtout againſt their enemies, and will ſhunne no peril, to winne fame and honeſt reputation.* ϒ *Plutar. in vita Cleomen.*

Of Foole-hardineſſe.
Chap. 44.

FOole-hardineſſe is the exceſſe of fortitude, vſed for the moſt part of Caualeers and toſſe-pots. For ſeldome is it ſeene, that they at any time haue fought in iuſt cauſes, or haue obſerued the circumſtances belonging to true Fortitude.

Their properties rather are to flaunt like Peacockes, to play the Braggadochians, and to truſt moſt impudently in the hugeneſſe of their lims, and in their

drunken gates. Such are many of our yong Gentlemen, who by their wiſe parents are ſent ſo timely to learne wiſe faſhions at Lõdon. Such are they, I ſay, who cary beehiues and common-wealths in their pates, who iet now and then in the ſtreetes with buſhes of feathers on their Cockeſcombed ſconces, and goe attired in Babylonian rayments. But the higher they exalt themſelues, the greater will be their fall. In the forefront of theſe madde-cappes may the Duke of Guiſe appeare, who in the yeere 1588 one day before hee was ſlaine, as he ſate at dinner, found a little ſcrowle of paper vnder his trencher, wherein was written that hee ſhould looke vnto himſelfe, and that his death was prepared. But hee in the ſame paper raſhly with his owne hand wrote theſe words: They dare not; and ſo threw it vnder the table.

ℨ *Virg. li. 4. Aene. & Ouid. lib. 10. Metam. & Quint.* By whoſe example let men take heed how they perſiſt in any thing raſhly: for although the Poets ſay, that ℨ Fortune helpeth an audacious man, yet notwithſtanding that helpe is quickly ouercaſt and ℨ broken by the wofull calamities of

of the body. Wherfore we muſt deeme it expedient to reſiſt and turne backe foolehardineſſe rather late then neuer. *Declamation, I*

Obiection.

An audacious Braggadochian beyng knocked runneth away: therefore there is no difference betwixt a foolehardy man and a coward.

Anſwere.

Two things are to be reſpected in a foolehardy Braggadochiã.

1 Madhardineſſe or raſhnes, which leadeth him into daunger.

2 Weakenes of nature not agreeable to his minde: and this is the cauſe, why he truſteth ſometimes vnto his heeles, rather then his hands.

Of feare and Puſillanimity.
Chap. 45.

EVen as the foole-hardy Caualeer trauerſeth vp and downe like a Lion: ſo a fearefull man is a puſillanimous meacocke: he feareth his owne ſhadow

by the way as he trauelleth, and iudgeth ech buſh to be a rouer. When hee is among Gentlemen, he holdeth his head downe like a dunce, and ſuddenly ſneaketh away like an vrcheon. He is either by nature melancholike, or by vſe a niggard or a tenderling. ſuch a one was that Gentleman of Portingall, who craued of king Sebaſtian in the yeere 1572, a protection againſt ſome, who had ſworne his death. The king gaue it him. Shortly after he came againe vnto the king, and complained vnto him of the great feare he was dayly in, notwithſtãding his protection. Whereunto the king wiſely anſwered: From feare I cãnot protect you. Farre more fearefull then the Portingall was that yong Gentleman of Patauine, who of late yeeres being in priſon vpon ſome accuſation, heard by one of his friends, that of certainty he ſhould be executed the next day following. Which newes ſo terrified & chãged him, that in one only night he became white & gray-headed, whereas before there was no appearance thereof. The cauſe of this ſo wonderfull an alteratiõ was feare, which groũded vpõ a falſe opinion of miſchief,

ſeazed

ſeazed on his heart, and conſumed it like a peſtilent canker, according to that ſaying: ϒ *A ſuddaine alteration hath no great beginning.* And againe, ϑ *Vſuall things are ſeldome feared.* For being long expected, how can they chuſe but fall out lightly? To conclude, it is ϒ *the firſt and ſuddaine feare, that bereaueth the mind of aduice, but often conſideration of it breedeth confidence*, and quite expelleth all maner of feare.

ϒ *Ariſt. l. 2. Phyſic.*

ϑ *Veget. lib. 3. de re milit.*

ϒ *Teren. in Eunnch.*

The ſixt Plant.

Of Temperance and Continence. Chap. 46.

ALl vertues do make a Commonwealth happy and peaceable; but Temperance alone is the ſuſtayner of ciuill quietneſſe, for it taketh care that the realme bee not corrupted with riot and wanton delights, whereby diuerſe ſtates haue beene caſt away. This is that vertue which hindreth diſhoneſt actions, which reſtrayneth pleaſures within certaine bounds, and

and which maketh men to differ from bruite beastes. Moreouer, this is that ϒ herbe, which Mercury gaue to Vlisses, lest he should taste of the enchaũtres cup, & so with his fellowes be trãsformed into a hog: & this is that vertue, which great men ought specially to embrace, that by their exãple the common sort might become temperate. For ϑ this is the reason why so many now-adaies liue riotously like beasts, namely, becausse they see noblemen & magistrates, that gouerne the cõmon-wealth, to lead their liues wantõly, as Sardanapalus did. Therfore let noble men be temperate, and spend lesse in showes and apparel, that they may keepe better hospitality then they doe, and benefit the poore. Let them, I say, imitate those famous wights, who voluntarily resigned vp their large portions in this world, that they might liue the more contentedly. Amurath the second, Emperour of the Turkes, after hee had gotten infinite victories, became a Monke of the straighteſt sect amongst thẽ in the yeere of our Lord 1449. Charles the 5. Emperour of Germany gaue vp his Empire into the hands of the Princes Electours,

ϒ *Homer. lib. 10. Odyss.*

ϑ *Arist. lib. 1. Ethic. ca. 5*

ſtours, and withdrew himſelfe in the yeere 1557. into a monaſtery. The like of late yeeres did his ſonne king Philip of Spaine. What ſhal I ſay of Daniel, and his three companions Ananias, Azarias, and Miſael? did they not chooſe to ſuſtaine themſelues with pulſe, when as they ℣ might haue had a portiõ of the ℣ *Dan.* 1
kings meate? Seeing therefore by theſe exãples we perceiue, how great the force of Temperance is ouer the greedy affections of the minde, let vs deuoutly loue her, & through her loue, obſerue a mean in our pleaſures and ſorrowes.

Of Intemperance and Incontinence. Chap. 47.

INtemperance is an ouerflowing in pleaſures, deſperately conſtrayning all reaſon, in ſuch ſort, that nothing is able to ſtay him from the execution of his luſts. For that cauſe there is a difference betweene it and incontinence, namely, that an incontinent man knoweth full, that the ſinne which he commits is ſin, and had intended not to follow it, but being ouermaſtered by his Lordly perturba-

turbations, hee yeeldeth in a manner against his will thereunto: whereas the intemperate man sinneth of purpose, esteeming it a goodly thing, and neuer repents him once of his wickednesse. Wherehence I conclude, that an intemperate man is incurable, and farre worse then the incontinent: for the incontinent man being perswaded with wholesome counselles, will bee sorie for his offence, and wil striue to ouercome his passions. But to make both, aswell the intemperate man, as the incontinent hatefull vnto vs: let vs call to minde, howe they do nothing else, but thinke on their present prouender and rutting. Also, wee must consider, how that intemperance is that goggle-eyed Venus, which hindereth honest learning, which metamorphozeth a man into a beast, and which transformeth simple wretches into tosse-potted asses: wherefore I wish all men of what qualitie soeuer they bee, to take heede of this vice, lest they either be accounted beasts, or aliue be reckoned among the number of the dead.

Of Lecherie, Chap. 48.

LEcherie is a ſhort pleaſure, bringing in long paine, that is, it expelleth vertue, ſhortneth life, and maketh the ſoule guiltie of abominable ſinne. This vice I feare mee, is too rife here in England: for how many Vrſulaes haue wee like that princely Vrſula, who with eleuen thouſand Virgins more in her companie being taken by the Painime fleete, as they were ſayling into little Britaine, for the defence of their chaſtities, were all of them moſt tyrannically martyred. In ſteed of Vrſulaes, I doubt, we haue curtezans, and whoriſh droyes, who with their brayed drugs, periwigs, vardingals, falſe bodies, trūk ſleeues, ſpaniſh white, pomatoes, oyles, powders, and other glozing fooleries too long to bee recounted, doe diſguiſe their firſt naturall ſhape, onely ſophiſtically to ſeeme fayre vnto the outwarde viewe of tame and vndiſcreete woodcocks. Yet notwithſtanding, ſette a man beholde them at night or in the morning, and hee ſhall finde them more vgly and lothſome then before: and I cannot ſo well liken them,

them, as to Millers wiues, becauſe they looke as though they were beaten about their faces with a bagge of meale. But what enſueth after all theſe artificiall inuentions? the vengeance of God. ϒ In ſtead of ſweete ſauour, there ſhall be ſtinke, in ſtead of a girdle, a rent, in ſtead of dreſsing the haire, baldneſſe, in ſteade of a ſtomacher, agirding of ſack-cloth, & burning, in ſtead of beautie. What ſhall I do then, asketh the honeſt man? how ſhal I diſcerne a chaſte woman frō a baudy trull, a diligent huſwife from an idle droane? ϑ If ſhe be faire, ſhe is moſt cōmonly a cōmon queane: if ſhe be foule, then is ſhe odious: What ſhall I do? This thou ſhalt doe, O honeſt man, ϒ Chooſe thee not a wife aboue thine eſtate, not vnder, leſt the one be too haughty, or the other diſpleaſe thee: rather hearken vnto a wittie virgin, borne of vertuous and wittie parents, correſpondent vnto thee both in birth and degree, and no doubt but with thy good admonitiōs thou ſhalt haue her tractable. No woman is ſo flintie, but faire words and good vſage will in time cauſe her to relent, and loue thee as ſhe ſhould, aboue all others: in fine,

ϒ *Eſay 3.*

ϑ *Gellius lib. 1. ca. 11. Stobeus ſer. mon. 65. & Bruſon. lib. 7 cap. 22.*

ϒ *Mart. lib. 8. Epigram. ad Priſcum.*

fine, respect not dowrie, for

¶ *If she be good, she is endowred well.* ¶ *Plautus in Aulular.*

Of Gluttony and Drunkennesse. Chap. 49.

OF Gluttonie there be foure kindes. The first hapneth, when a man causeth his meate to be made readie before due and ordinarie time, for pleasure, and not for necessitie. The second, when a man curiously hunteth after diuersities and daintie meate. The third, when he eateth more then sufficeth nature. The last, when we eate our meate too greedily and hungrily, like vnto dogs.

Now to come to drunkennesse, I find that there bee three sorts thereof. The first, when wee being very thirsty, not knowing the force of the drinke, do vnwittingly drinke our selues drunke: and this can be no sinne. The second, when we vnderstand that the drinke is immoderate, and for all that, wee respect not our weake nature, which vnawares becommeth cup-shut; and this is a kind of sinne. The third, when wee obstinately do persеuere in drinking; and this certainely,

tainely, is a grieuous and intolerable ſinne.

The diſcommodities of drunkenneſſe. Chap. 50.

THe diſcommodities of drunkenneſſe are many: firſt, ϒ it diſpleaſeth God: Secondly, it is vndecent and filthie: and doth not a drunken mans eies looke red, bloudy, and ſtaring? doth not his tongue falter? doth not his breath ſtinke? is not his noſe fierie & worm-eaten? are not his wits dead, according to that: When the ale is in, witte is out? doth not his bodie ſhiuer? In breef, ϑ *What doth not drunkenneſſe ſignifie? it diſcloſeth ſecrets, it maketh the vnarmed man to thruſt himſelfe into the warres,* and cauſeth the carefull minde to become quite voyd of care. The third diſcommoditie of drunkenneſſe is, that it ſhorteneth life, defaceth beautie, & corrupteth the whole world. For how can it otherwiſe be, when GOD bleſſeth not the meat and drinke within our bodies? Fourthly, drunkēneſſe is the cauſe of the loſſe of time. Fiftly, *Hell gapeth and openeth her mouth wide, that the multitude and wealth*

ϒ *Pro. 20 & 23. Ioel. 2. Luke 16*

ϑ *Horat. lib. 1. Epiſtol.*

Eſay 5.

wealth of them that delight therein, may goe downe into it. For proofe whereof, I will declare one notable example, taken out of the Anatomie of Abuſes. About 27. yeeres ſince, there dwelt eight men, Citizens and Citizens ſonnes of Swaden a Cittie of Germanie, who vpon a Sunday morning agreed to goe into a Tauerne, and comming to the houſe of one Antonie Hage, an honeſt man, and zealouſly giuen, they called for wine. The good man tolde them that they ſhould haue none, before Sermon time was paſt, and perſwaded them to goe heare the woord preached. But they (ſaue one Adam Giebens, who aduiſed them to heare the Sermon for feare of Gods wrath) denied, ſaying, that they loathed that kind of exerciſe. The good Oaſt neither giuing them any Wine himſelf, nor permitting any other, went to the Sermon. Who being gone, they fell to curſing, & wiſhing that he might breake his necke before he returned: whereupon the diuell appeared vnto them in the ſhape of a yong man, bringing in his hand a flagon of wine, and drunke vnto them, ſaying: Good fellowes, be merrie, for you ſhall

haue wine inough, and I hope you will pay me well. Then they inconſiderately anſwered, that they would pay him, or elſe they would gage their neckes, yea, their bodies & ſoules, rather thē to faile. Thus they continued willing and bibbing ſo long, till they could ſcant ſee one another. At the laſt, the Deuill their tapſter told them, that they muſt needes pay their ſhot: whereat their heartes waxed cold. But he cōforting them, ſaid: Be of good cheere, for now muſt you drinke boyling lead, pitch, & brimſtone with me in the pit of hell for euermore. Hereupon hee made their eyes appeare like fire, and in breadth as broad as a ſawcer: and ere they could call for grace & mercy, the Diuell preuented them, and brake their necks aſunder. The other Adam Giebens, who counſelled them before to heare Gods word, hauing ſome ſparke of faith within him, was preſerued from death, by the great mercy of God.

After this ſort God puniſhed drunkenneſſe, to the terrour of all ſuch as delight therein. God grant that men hereafter may beware, how they play the drunkards. For doubtleſſe, although he

beares with our quaffers heere in England, yet notwithstanding, he hath prepared heauie punishments for them in the world to come.

Remedies against intemperãce, gluttony, and drunkennesse. Chap. 51.

THe first remedie against intemperance, gluttony, and drũkennesse, is the word of God: for ϒ *it is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.* The second, they must consider the fasting & pouerty of Christ, for when he said, *I thirst*, that is, I thirst after mans saluation, *they gaue him Vineger to drinke.* The third remedie is, that they waigh with themselues the euill, which proceedeth from their vices, and the torments of the rich glutton in hell. The fourth, lette them thinke on the eternall pleasures of the other world, & *hunger and thirst after righteousnes.* The fift, let them follow Socrates aduice, ϒ who admonished mẽ to take heed frõ eating & drinking those things, which would moue them not being hũgry, nor thirsty: & al-

ϒ *Mat.* 4. *Iohã.* 19. & *Mat.* 5. ϒ *Plut. de curiosit. et Xenop. lib.* 1. *de dict. & fact. Socrat.*

ſo from prying into Gentlewomens beauties, leſt, as the Poets fayne, Cupid the blinde God of loue, doe perchance ϒ*Elian. l. 3. vari. hiſt. c. 30* ſhoote and hit them. This reaſon ϒ *Clitomachus knew very well, who if he heard but one talking of loue matters, would immediatly depart away.* Laſtly, let them auoyde ϑ*Ouid. l. 1. de remed. amo.* idleneſſe, for ϑ *Idleneſſe being taken away, the force of lechery decayeth.*

Of ſtupiditie or dulneſſe.
Chap. 52.

STupidity is a voluntary and too great a ſuppreſsion of lawful pleaſures. This ϒ*Ariſt. l. 3. Ethic. cap. 11.* vice ϒ is ſeldome found amongſt men: for where ſhall wee ſee any ſo dull, that hath no taſt of pleaſures? Al other liuing creatures can iudge and diſcerne of the meat which they eate: but dull mē haue not halfe ſo much iudgement or diſcretiō. Therefore without doubt, they that haue loſt their feeling, are no more to be called liuing men, but blocks, or ſtocks, or rather bruite beaſtes depriued of ſence. There bee ſome men, I confeſſe, verie bluntiſh and dull, yet notwithſtanding, I dare not ſay, that they are in ſuch ſort infected

fected by reason of this vice, the defect of Temperance; but more likely they are so, because of their vnwholesome & bad complections, or else because of some sickenesse or other. And thus much of the nature of Stupiditie.

Obiection.

Stupiditie is a meane to obtaine vertue, for it is a bridling of lust: therefore it is no vice.

Answere.

Stupiditie is a bridling of lust, but confusedly, without wit or reason.

The seuenth Plant.

Of Magnificence. Chap. 53.

ϒ THe like difference as is betweene God & man, betweene a temple & a sepulcher, such is betwixt magnificēce and liberality: for ϑ magnificence is a vertue that consisteth in sumptuous and great expences: whereas liberalitie is conuersant in small things: so that the one is peculiar to Noblemen, and the other to common Gentlemen. But in this

ϒ *Arist. l. 4. Ethic. cap. 2.*

ϑ *Ibid.*

age it is quite abādoned. They were wont in times paſt, to patronize & find poore ſchollers at the Vniuerſitie: But now, I pray you, who is ſo noble-minded? who ſo vertuous? They were wont to builde Colledges: but now they are ready to pull them downe; & which is more, if any intends but to build a free-ſchoole or an hoſpital (which is as ſeldome ſeene as a black ſwanne) we account him, as they ſay, one of God Almighties fooles. The Gentlemen of the Innes of Court, quoth the rich chuffes, weare ſo much on their backs, as would ſerue for the building of free-ſchooles. Our ſonnes at the Vniuerſitie ſpend yeerly in batles, decremēts, & bookes, as much as would ſuffice for the repairing of bridges, high-wayes, & ſuch like. Thoſe preachers pleaſe our mindes beſt, which preach fayth, and no good works. This cheape religion we like; a ſtrong barne, Neighbour, is worth fifteen of their free-ſchooles. But alas, how can the poore ſheepe doe well, when their ſheepheardes be cold in charitie? when their non-reſidents care not how their flockes thriue? when the Leuites of Ieſus Chriſt haue alwaies this worldly theo-

reme

reme in their mouthes: He ought to be begd for a foole, that gathereth not for his wife & children? O politicke worldlings! O Machiauellians! The Papistes, that in a manner builde their whole deuotion vpon good workes, shall rise against you at the day of Iudgement: yea, the Infidels thēselues, who dedicate their substance vnto Idols, shall testifie against you. What sayth your Nazianzene? ϑ A man hath nothing so diuine as magnificence, & distribution of goods. What saith Strabo? ϒ Mē then principally do imitate God, when they benefite. Wherefore, O mortall men, both spirituall and temporall, do good while you may, time passeth away, liue mindful of death: After which you must yeeld account to the almightie Iudge, how you haue consumed your liues & goods. In a word, help to aduance and preferre schollers, for ϑ if there be a Mecenas, and furtherers of learning, wee shal quickly finde Virgils and Horaces to eternize your names and magnificence; whereas on the contrarie, ϒ if magnificence & hire of paines be taken away, learning must of necessitie fall to ruine.

ϑ *Nazi. in oration. de cura paupe.*

ϒ *Strab. lib. 10.*

ϑ *Martial. li. 1. Epigram.*

ϒ *Tacitus lib. 11. Annal.*

Of Liberality. Chap. 54.

Liberality is a vertue placed betweene prodigality and auarice, ϒ conuersant must commonly in giuing, & sometimes in receiuing; whereby not onely the participation of gifts and money are meant, but also the cōmunication of good coūsels and duties are vnderstood. All they which exercise this vertue, doe purchase vnto themselues loue & good will, which be of great momēt, either to liue quietly, or to rule without trouble: & Their fame shal neuer fall frō the earth, & they thēselues shall be highly fauoured of the highest landlord. For ϒ oftentimes when God meanes to send his thunderbolts against the wicked, he stayeth his hand by reason of their sacrifices and almes,

ϒ Arist. l. 4. Eth. cap. 1.

& Hor. li. 2. Od. 2. & Mart. lib. 8. Epigram.

ϒ Ouid. l. 5. Fasto.

Now to come to the anatomizing of liberality, I put downe eight circumstances, whereby a Gentleman may become liberal, & so vphold his reputatiō. The first lawe of liberalitie is, to distribute vnto them, who are most worthie: Otherwise, he is like a blinde man, when he knoweth not to whō he giueth: namely, he must obserue the order of nature,

in

in preferring his brethren before his cosens, and his cosens before strangers, and ϒ *in rewarding of wise men, before sycophãts & pickthanks.* The second circumstance is, that a man giue not more, then his abilitie will afford, but rather he must cut out his coate in proportion according to his cloth: because ϑ *repentance followeth hasty liberalitie.* The third, he must not giue to thē, which haue inough already. The fourth, hee must not, after he hath bestowed his gifts, cast and hitte men in the teeth with them, or by his prating, cause the remembraunce of his gifts to perish. The fift rule of liberalitie, a man must not hurt one, that he may be liberal to another, for they that do this, are neyther to be accounted beneficiall nor liberall, but pernicious. The sixt, he must giue willingly without requesting, for nothing is more deere then that, which is bought by praiers. Hitherto appertayneth the Apostles saying: ϒ *As euerie man wisheth in his heart, so lette him giue, not grudgingly, nor of necessitie: for GOD loueth a cheerefull Giuer.* The seuenth, lette him respect the place, where hee giueth, that is, whether in

ϑ *Macr. lib. 2. saturnal.*

ϑ *Plinius iun. lib. 7 Epist.*

ϒ *2. Cor 9.*

an

an honeſt houſe, or in an infamous. The laſt law of liberalitie is, that it bee without ſhipwracke or loſſe of the giuers good name.

But why doe I decipher that, which nowe a dayes men haue vtterly abandoned? Where in England, nay, where in the world, can I poynt with my finger, & ſay: There is a liberall man? Alas, al men are become miſers, there are none that are liberall, no, not one. O vngratefull wretches! is not God your Landlord, and dooth hee not ſuffer you to enioy his lands without incomes or fines? Onely this is his conditiõ, that ye vſe the poore well, and cheriſh the needie: why then are yee couetous, why doe yee not performe his condition, and bee liberall? It behooues you rather to lay vp riches in heauen, and not to beleeue, that this fickle and doating world is a perpetuall paradiſe, & that the droſsie excrements thereof are hallowed. Cõmunicat therefore your goods one vnto another, for treaſure remaineth prepared for the godly in heauen. Let not the helliſh vſurer haue dominion ouer you: he is Plutus (as Poets faigne) the God of your riches.

riches. Beware of his fawnings, take heede of his motiues and illuſions; hee commeth diſguiſed in the torme of an Angell of light, perſwading you by ſophiſtrie, that liberalitie is a vice, that golden duckets are demie Gods. But what followeth after all theſe fallacies? death, and the vengeance of the higheſt. To be ſhort, as many as are well diſpoſed to be liberall, let them giue in their liues time, whilſt they haue ſpace to giue. It is fooliſhneſſe for any man to defer his liberalitie till after his death: for executors will part ſtakes; and beſides, almes at that time, will do the giuers no good.

Of Prodigalitie. Chap. 55.

PRodigalitie is a fooliſh and vndiſcreet waſting & lauiſhing of goods, for the which pouertie and late repentance doe enſue. The rare follower of this vice careth not for circumſtances, but ſpendeth his money vpon ſuch things, whereof hee leaueth little remembrance or none at all behind him: he neuer thinks on the variable blaſts of fortune: but ignominiouſly cõſumeth his patrimony in a baudy

Y Ariſt. lib. 4. Ethic.

a baudy or infamous house: and if there were giuen him as much money ϒ as the sea turneth vp sand, when it is tossed with the raging winds: yet for all that, a prodigall man will deuour all, and at last will be forced to pill and poll his poore tenants, supplying his wants ambitiously by vnlawfull meanes.

ϒ *Boetius lib. 2. de Consolat. Philosop. metr. 2.*

Into the listes of this vice many of our English Caualeers & fouldiers do enter, who bestow all that they haue on gorgeous raiments and in visiting of queanes: Wheras rather they should cõsider with themselues, ϑ what they are, how they meane to liue hereafter, of what vocatiõ they are, and what profit they may reape by sauing their money. It becommeth thẽ not to follow crowes abroad through thicke & thinne: but to respect, whither they go. It becommeth them, I say, not to imitate Bedlems, who iourney still that way, where the staffe falleth. God hath appointed euery man to be of some calling or other. To conclude, they deceiue themselues in thinking, that prodigality doth ingraffe in them, a kind of liberality: for ϒ many know how to spẽd, but not, how to giue.

ϑ *Pers. satyr. 3.*

ϒ *Tacit. li. 1. Histor.*

The

The properties of a couetous man.
Chap. 56.

THe properties of a couetons man are infinit; but principally theſe: Firſt, a couetous man is an infidel, for he loueth not his brethren: and ϒ *he that loueth not, knoweth not God, for God is loue.* Secondly, he is a theefe, for the goods that hee poſſeſſeth, are none of his owne, but Gods. Man is only conſtituted as a ſteward, and muſt one day, to his perpetuall deſtruction, yeeld an account thereof. Further, it is knowen, that ϒ *theft, and ſundry other vices ſpring chiefly from couetouſneſſe.* Thirdly, a couetous man is a ſlaue, for he attendeth & wayteth on his money. Fourthly, he is in continuall feare and ſuſpition, leaſt theeues robbe him of his treaſure, leſt his ewes haue no good yeaning, leſt the flouds cary away his milles, and leſt there happen a wette yeere.

ϒ 1. *Ioh.* 4.

ϒ *Ariſ. l.* 1. *Politi.*

Fiftly, ϒ *a couetous man is alwayes vexed and agrieued in mind,* for if his wife aſketh for two ſhillings to buy ſilke, ſixe pence for ſpice or ſalte; then hee frets

ϒ *Iuuenal. Satyr.* 14

frets and fumes, yelles and bannes, swearing that she seekes his vtter vndooing. Sixtly, hee hath most commonly three keyes or more to his chest, and which is worse, threescore in his heart to keepe them from spending. Lastly, a couetous man offendeth against the second commandement, for hee worships Idols, in reposing so much confidence in his money.

Remedies against couetousnesse. Chap 57.

ϒ *Seneca in Hercu. Oete.* ALbeit that ϒ nature is little inough to satisfie a nigards mind, because hee is insatiable: yet notwithstanding, I will endeuor to bring him into the right way: first, let him thinke vpon the ϒ fearefull alarums, which God by his Prophets sounded against all couetous men, Secondly, let him consider the pouertie of Christ, Thirdly, let him weigh with himself, how nature is content with a little, as for example, ϒ *Elias was glad to eate bread and water:* ϑ *Daniel satisfied himself with pulse:* ϒ *Saint Iohn Baptist liued on locusts and wilde honey.* Fourthly, let the couetous

Amos. 6 Esay 5. Luke. 6. Iud. 2.

ϒ *1. Reg. 19.* ϑ *Dan. 1.* ϒ *Luke. 3*

uetous man keepe good companie, and follow them that are vertuously disposed. Fiftly, let him thinke on the euerlasting riches of the other world. Sixtly, lette him consider of his ende and death. Lastly, let the couetous man examine himselfe, and muse vpon the vnhappie liues and punishments of such as haue beene couetous.

Calipha the Soldan of Egypt, hauing filled a tower with golde and precious stones, and being in warre with Allan the King of Tartarie, was at last taken captine by him, and famished in that tower, wherein his treasure lay. More strange is that, which is reported of an Archbishop of Magunce, who in the yeere of our Lord 1518. foreseeing that corne would the next yeere bee sold at an extreame rate, gathered together great store, and whorded the same vp in certaine garners, which he had built for the same purpose, not with a godly intent to bring downe the price, but rather ro enhaunce it for his own priuate commoditie. But behold the iudgements of God; his seruants the next yeere ouerturning this whorded corne, founde cleane contrary

trary to their expectations, snakes, adders, and vermine so thicke crept in, that it was impossible to saue ought thereof. The like, as I heard, hapned about nineteene yeeres agoe vnto a wicked niggard here in England. Also, to mine owne remembrance, there was one in the yeere 1589. that sent foure bushels of wheat (euery one consisting of two bushells & a halfe of Winchester measure) into the market, and was offered 22. shillings for euery bushell, which he refused, hoping to get 2. shillings more on the next market day. But see the reward of couetousnes: wheat was thē sold for 16. shillings, & within 2. markets after for a noble, in somuch that that man, which refused to take 22. shillings for euery bushell, was now glad to haue a noble for the same. Likewise a certain knight of Oxfordshire punished very iustly (but ouer-seuerly) the couetousnes of a priest, that denied the seruice of his office in the burying of a dead body, because his widow had not wherwith to pay him the costs of ꝑ funeral. For the Knight himselfe going to the buriall, caused the minister to be bound to the corps, & so to be cast both into one graue.

graue. Which done, he rode straightway to the Court, and with some intercession begd his pardō of Q. Mary. The like fact I heard was put in practize by Iohn Maria Duke of Millan aboue an 100. yeers since. What shall I speake of the couetousnes of one Peter Vnticaro a Spaniard: who with certaine other Christians, to the nūber of 263, hauing bene a long time withholden captiues in Alexandria by the great Turke, at lēgth in the yeere of our Lord 1577. conspired together for their deliuery, & by good lucke killed the Gailer, and then entring into his chāber, foūd a cheſt, wherein were great store of double duckets, which this Peter Vnticaro, & two more opening, stuffed thēselues so full as they could therewith, between their shirts & their skin, which th'other Christiās wold not once touch, but said, that it was their liberty, which they sought for, the honour of God, and not to make a mart of the infidels wicked treasure. Yet did these words sinke nothing into their stomacks. But within a while after, in a skirmish with the warder of ꝑ priſō, P. Vnticaro & th'other 2. that were armed with ꝑ duckets, were slain,

as not able to weild themselues, being so pestered with the weight and vneasie carriage of the duckets.

Now to end these remedies and fearfull punishments executed on couetous
1. *Tim.* 6 persons, I hold, that *ye couetousnesse is the roote of all euill*, & the chiefest cause why God is offended with vs: to which also by his Prophet he pronounceth wo, saying, *Woe bee vnto them that ioyne house to*
Esay. 5. *house, and lay field to field.*

A dehortation from couetousnesse. Chap. 58.

HAuing heard so many remedies & tearefull examples, awake yee couetous men, & seeke to bee rich in God, and not in the fraile riches of this world, which consume away like rust, before you haue any fruition of them. Distribute your goods vnto the needie, and purchase no more then serues your necessity: yee knowe not whether your lands and goods shall be taken from you by the Turkes, Spaniards, furetiships, fire, subsidies in the time of war, or any other discōmodities. In the yeare 1588.

diuers

diuers rich Farmers and niggardes hearing that the Spaniſh nauie was cõming to inuade this realme, and fearing thereby the loſſe of all their graine and money which they had by the ſea ſide, trãſported as much as they might into ſafer places: euen ſo, ye that bee rich, beeing aduertiſed of the wauering caſe of this world, ſee yee tranſport ſo much of your wealth, as poſsibly you may, into the houſe and purſes of the poore: commit, I ſay, the cuſtodie of your ſubſtaunce to Chriſt himſelfe, who in the day of Iudgement will redeliuer the ſame vnto you with a glorious intereſt, & with a crown of gladneſſe. Remember the wordes of Chriſt: ℣ *O fooles, this night ſhal your ſoules bee taken from you, then whoſe ſhall thoſe things be, which yee haue prepared?* Euen theirs, who will make hauocke of them, and neuer thanke you once. Forget not what hee commandeth you in another place. ℣ *Poſſeſſe not gold nor ſiluer, for* ℟ *it is hard for them that haue riches, to enter into the kingdom of God:* ℣ *& it is eaſier for a Cammell to goe through the eye of a needle, then for a rich man to enter into heauen.* Wherefore, O yee rich, be not like

Luke. 12

Mat. 19
Mark. 10
Ibid.

to a dogge lying in the hay, which when he cannot eate himselfe, he will not with his barking, suffer the poore horses to eate thereof. Oh resemble not cammels, who though they goe loaden with treasure, yet they eate nothing but hay. In fine, repent and turne to God, for hee is mercifull, and would not your destruc-
Luc. 12. tion: *Giue almes, and make you bagges which waxe not olde, and a treasure which can neuer faile in heauen, where no theefe commeth, neither moth corrupteth.*

Whether the couetous man be worse then the prodigall. Chap. 59.

Arist. li. 1. Physic. COuetousnes *is one of the desires beside nature*, and therefore more detestable than prodigality, which, for the most part, issueth from a generous spirit, and hath some tokens of grace and repentance: whereas contrariwise, couetousnes springeth in such, as are of base & dunghilled thoughtes, which hardly may bee lift vp from the earth, and is so bred, and inueterated in the bone, that it will neuer bee rooted out. In a word, the prodigall man doth good vnto many, by his lauish

lauiſh gifts, & by wiſe counſels may bee brought to the ſquare of liberalitie; but the couetous man beneſiteth none; & (as I ſaid before) is vncurable, & as it were ſicke of a dropſie, by reaſon of a dayly habite, which he hath taken in coueting.

Obiection.

He that hurteth himſelf, is worſe then he that hurteth another; but ſuch is the prodigall man: therefore hee is worſe then the couetous man.

Anſwere.

The couetous man hurteth himſelfe, and others worſe, by keeping that in his cheſt, which might credite himſelfe, and releeue the needie: whereas on the contrarie, the prodigall man purchaſeth friends and good will by his ſpending, and otherwhiles helpeth others in their diſtreſſes.

The eight Plant.

Of Clemencie and Courteſie. Chap. 8.

NOt onely reaſon conſenteth, but alſo experiēce cōfirmeth, that of whō clemencie is abandoned, in him all other

vertues are abolished: for what maketh a man seeme a God? doth not clemencie? surely, there is nothing that draweth neerer vnto Diuinity then it. The consideration wherof, procured by the contemplation of the notable frame of man, prouoketh vs to bee zealous, and earnest to do our neighbour good, as not ignorant, howe that the pure grace and mercie of God, doe shine in euery iust and honest man. Wherefore, let Princes, Noblemen, and Gentlemen, who know what vertue is, consider in howe vast a sea of inconueniences they wade continually for all their superficiall ports. Let them, I say, waigh with themselues, that they bee but men; and if for a momentarie while they frowne, and scorne to looke on their inferiours: what, will not the mighty Iehouah, who noteth al mens hearts and gestures, contemne thē likewise? yea, yea, he wil also strike them with most horrible dartes of vengeaunce. Therefore, for feare of the same, let men behaue themselues curteously, and imitate those famous wights, who by their curtesies haue merited perpetual honor.

King Henry the second of France, ha-

uing

uing in the yeare of our Lord 1554. licenſed the Duke of Montmorency Conſtable to chaſtiſe the rebellion of Burdeaux, afterward gaue out a generall abſolution, and forgaue euery man. The like courteſie did the Duke of Guiſe, albeit he was a moſt bloudy tyrant, ſhewe vnto the Prince of Condie his priſoner, in that hee ſpake reuerently vnto him, vſed him kindly, and permitted him to lie with him in one bed, which moſt men did not ſuppoſe that hee would haue done: for it is manifeſt, howe hatefull in ciuill broyles, the head of either faction is, ſo as if the one happen into the others hand, his vſage moſt commonly is vngentle, and his life in ieopardy.

Now by theſe and ſuch like examples, let vs, who are reformed Chriſtians, follow the traces of Gentlemen, & not like vnto heatheniſh Canniballes, or Iriſh karnes, perſecute one another with capitall enmity. Finally, let vs againe, and againe ponder the wordes of our Sauiour Chriſt, who taught vs to bee courteous, and to *ϒforgiue our brethren not onely ſeuen times, but alſo ſeuenty times ſeuen.* ϒ*Mat.* 18.

Of Modestie and Bashfulnes. *Chap.* 61.

HE that is impudent and neuer blusheth, is accounted lost, and ought to be banished from all vertuous company: But on a sodaine, *Y I saw him blush, therefore all is well.* O noble modestie, O honourable affection of the mind, which deseruest to haue Temples & altars dedicated vnto thee, as to a diuine Goddesse: for what beautifieth the vertues? Modestie: what bridleth and tameth the furious passions of the mind? Modestie. In yong men she is the badge of innocency, and greatly to bee commended: but *& in old men she is vtterly dispraised*; the reason is, because shamefastnesse being once departed from a man, is irreuocable, and knoweth not how to returne. But now alasse, in this old and spotted age of the worlde, youths, by reason of their parents fond indulgence, haue exceeded the limits of modestie, and are become so brazen-faced, that they will not sticke to outface & denie that which is most euident: they are, I say, become so impudent and base-minded, that they will

Y Terent. in Adel.

& Ari. li. 4. Ethic. cap. vlt. & Plautus in Amphyt.

will neither acknowledge any reuerence to their elders, nor ſuffer thēſelues to be aduiſed by their equalles, nor as yet look mildly on their inferiors. Neuertheleſſe, ſhamefaſtneſſe, in deſpight of all her aduerſaries, ſhal be acceptable among wiſe men, and guide their hearts, as ſhe did in times paſt. In the meane time, let men thinke well of her, and note, whether ſhe graceth yong men; and then according to the effect, let them chooſe, whether they receiue her or no.

Of Affabilitie.
Chap. 62.

AFfabilitie is eyther a wittie vſe of ſpeech; or a delightfull recreation of the mind; or an amiable ſhew of countenance. It is a wittie vſe of ſpeech, whē a man moueth mirth, either by the quicke chaunging of ſome ſentence, or elſe by a counterfeit, extrauagant, and doubtfull ſpeech, as for example, a Gentlemā on a time ſaid vnto a Gentlewoman, *How now Gentlewoman, what, alone?* ſhee eftſoone wittily anſwered: *Not alone, ſir, but accōpanied*

panied with many honourable thoughts. In like ſort, a merrie Recorder of London, miſtaking the name of one Pepper, called him Piper: whereunto the partie excepted, ſaid, Sir, you miſtake, my name is Pepper, not Piper: the Recorder anſwered: what difference is there between *Piper* in Latin, and pepper in Engliſh? There is, replied the other, as much difference betweene them, as is betweene a pipe and a Recorder.

Affabilitie is a delightfull recreation of the mind, when we laugh moderately at thoſe things, which wiſely and chiefly touch ſome fond behauiour of ſome one body, or when we tickle ſome vice or other: as if a man ſhould talke of a priuie theefe in this wiſe; I haue one at home among al others, to whō there is no doore ſhut in al my houſe, nor cheſt lockt. Meaning, that hee is a picklocke and a priuie theefe. Howbeit, he might haue ſpoken theſe words of an honeſt ſeruant.

Affability is an amiable ſhew of coūtenāce, as when ſome great perſonage reſaluteth the people cheerfully, & ſuccoureth euery one according to his power. Whereby, as another ℣ *Abſalon, hee*

℣ 2. *Sam.* 15.

ſtealeth

stealeth the hearts of the people. Then they speake all, as it were in a diapazon: who can chuse but with all his heart loue this noble minded Gentleman, in whom all the sparks of aswell royall, as reall vertues do appeare? But on the contrary, if a Noble man, that is proud and haughty of countenance, should passe by them without any semblaunce of gentlenesse, they will thus descant of him: This mâ by his stately stalking, and portly gate, ouerlooketh Powles steeple: hee is as proud as Lucifer, his pride will one day haue a fall. Thus they read of him, be he neuer so high of degree: they care not who heares them: their tongues are their owne.

In respect whereof, I wish all Gentlemen to behaue themselues affably, and courteously towards their inferiors. For whereby els is a Gentleman discerned, saue by his gentle conditions? let them therefore looke better & prie into themselues, and earnestly charge some of their most faithfull followers, to admonish them of their ouersights at conuenient seasons.

Of

Of Indulgence.
Chap. 63.

INdulgence is a fond, vaine, & foolish loue, vsed most commonly of parents towards their children. There is no vice so abhorred of wise men, as this; For they find by experience, that mo youths haue bene cast away through their parēts indulgence, then either through violent or naturall death. Yea, I haue heard sundry Gentlemen, when they came to yeeres of discretion, grieuously exclaime, and bitterly complaine of their parents fondnesse, saying: Wee would to God that our parents had heretofore kept vs in awe and seuerity; for now lacking that instruction, which we ought to haue, we feele the smart therof. Vndoutedly God wil one day demaūd an acoūt of thē, and examine them, wherfore they respected not better their owne bowels. Shall he blesse them with children, and they through blind indulgence neglect their education? Truly, it is a miserable case. In times past parents were wont to place their sonnes with wise gouernors, requesting them not in any case to let them haue their owne willes. But now adaies

adaies it falles out cleane contrary. For parents in theſe times when they hire a ſcholemaſter, will firſt hearken after his gentle vſage, and then they will queſtion with him touching the ſmall ſalary, which they muſt pay him for his induſtry; ſo that forſooth now and then to be mindfull of this vice Indulgence, they accept of a ſow-gelder, or ſome pety Grammatiſt, that will not ſticke in a fool-hardy moode to breake Priſcians pate. With ſuch a one they couenaunt, namely, that hee muſt ſpare the rodde, or els their children will be ſpild. Within a while after, aſſoone as their indulgent Maſter hath taught them to decline *Stultus, Stulta, Stultum*, as an adiectiue of three terminations, they bring them out of hand into the Vniuerſity, and there diligently do enquire after a milde Tutor, with whom their tender ſonnes might familiarly and fellow-like cõuerſe. And what then? Mary, before a tweluemoneths end, they ſend for them home againe in all poſt haſte to viſit their mammes, who thought each day of their ſonnes abſence to bee a whole moneth. There they bee made

ſucklings

ſucklings during the next twelue moneth. Well, now it is high time to ſuffer their ready dandlings to ſee new-fangled faſhions at the Innes of Court. Where being arriued, they ſuite themſelues vnto all ſorts of company, but for the moſt part vnto ſhriuers, Caualeers, and mad-cappes, inſomuch at the laſt, it will be their friends hard happe, to heare that their ſweet ſonnes are eyther pend vp in New-gate for their good deeds, or haue crackt a rope at Tiburn. This is the effect of Indulgence. This is their falſe concluſion, proceeding of their falſe premiſſes. Now you muſt vnderſtand, that if the parents had not thus cockered and nouſled their ſonnes in their childhood, but cauſed them to be ſeuerely looked vnto, they would not in the floure of their age haue come to ſuch a miſerable end.

In the Chronicle of the Switzers, mention is made of a certaine offendour, whom, vpon his arraignement, his owne father was compelled to execute, that ſo by the indulgent author of his life hee might come to his death. Hither likewiſe may I referre that common ſtory of

a certaine woman in Flaunders, who liuing threescore yeres agoe, & vpwards, did so much pamper 2. of her sonnes, that she would neuer suffer them to lack money; yea, shee would priuily defraud her husband, to minister vnto them. But at last she was iustly punished in them both, for they fell from dicing and rioting, to stealing, and for the same one of them was executed by the halter, & the other by the sword, she her selfe being present at their wofull ends, whereof her conscience shewed her, that her Indulgence was the onely cause.

This ought to be a liuely glasse to all parents to prouide for their childrens bringing vp, and to purge them betimes of their wild and wicked humors, lest afterwards they proue incurable, and of little sprigs they become hard withered branches. In briefe, O parents, correct your childrē, while they be young; pluck vp their weedes, while they beginne, lest growing among the good seed, they hinder their growth; and permit them not so rathe, of prentises to become enfranchised freemen. In so doing, you may be assured, that they will easily be brought

to

to ſtudy the knowledge of heauenly wiſdome, and to embrace ciuility, the onely butt and marke, whereat the godly & vertuous do leuell, eſpecially for Gods glory, for their owne commodity, and for the goodneſſe that thereby enſueth vnto the commonwealth in generall.

Of Pride. Chap. 64.

PRide is a bubbling or puffing of the minde, deriued from the opinion of ſome notable thing in vs, more then is in others. But ℣ *why is earth & aſhes proud, ſeeing that when a man dieth, hee is the heire of ſerpents, beaſts & wormes?* Who knoweth not, that GOD cloſely purſueth proud men? who douteth, that ℣ *he thũdreth, and ſcattereth them in the imaginations of their hearts, that he putteth downe the mighty from their ſeates, and exalteth the humble and meeke?* In ſomuch that ℣ *he which is to day a king, to morrow is dead.* Wherefore, O wight, whoſoeuer thou art that readeſt this booke, lay aſide thy Peacocks plumes, and looke once vpon thy feet, vpon the earth, I mean, whereof hence thou cameſt: ℣ *though thou thinkeſt in*

℣ *Eccl.* 10.

℣ *Luke* 1.

℣ *Ecc.* 10

℣ *Eze.* 28

in thine heart, that thou art equall with GOD, yet thou art but a man, and that a sinfull man. In summe, wish not lordly authoritie vnto thy selfe, for hee that seeketh authority, must forethinke how hee commeth by it, and comming well by it, how hee ought to liue in it, and liuing well in it, hee must forecast how to rule it, and ruling discreetly, hee must oftentimes remember his owne frailty.

Of Scurrility or Scoffing. Chap. 65.

EVen as I greatly commend affability and pleasant iestes: so I vtterly mislike and condemne knauery in iesting. For toungs were not giuen vnto men to scoffe and taunt, but rather to serue God, and to instruct one another. And as a litle fire may cõsume whole villages: so in like manner the toung, which is a kind of fire, yea, a world of calamity, polluteth the whole body, if it bee not refrained. For which cause, though there be some merry and conceited wit in a iest: yet we must beware, that wee rashly

beſtow it not on them, whom we afterwards would not for any thing offend. Therefore the reſpect of time, and conſideration of the perſon is neceſſary in ieſting. For wee muſt not giue dry floutes at meales, leſt wee bee accounted Aleknights: we muſt not taunt cholericke men, leſt they take it in ill part: wee muſt not deride ſimple fellowes, becauſe they are rather to bee pitied: nor yet wicked perſons, for it behoueth to haue them rather puniſhed, then laught to ſcorne.

Whether Stageplayes ought to be ſuffred in a Common-wealth. *Chap. 66.*

STageplayes fraught altogether with ſcurrilities and knauiſh paſtimes, are intolerable in a well gouerned common-wealth. And chiefly for ſix reaſons. Firſt, ϒ *all Stageplayes were dedicated vnto Bacchus* the drunken God of the Heathen, and therfore damnable. Secondly, ϑ *they were forbidden by Chriſtian Parliaments.* Thirdly, men ſpend their flouriſhing time inglorioufly and without credit, in cõtemplating of playes. All other things being

ϒ *Tertul. lib. de ſpeculo.* ϑ *Concil.* 30. *Carthag. & Synod. Laodic. cap.* 54.

being ſpent may bee recouered againe, but time is like vnto the latter wheele of a coach, that followeth after the former, and yet can neuer attayne equally vnto it. Fourthly, ¶ *no fooliſh and idle talking, nor ieſting ſhould bee once named amongſt vs.* Fiftly, ſtageplayes are nothing els, but pompes and ſhowes, in which there is a declining from our beleefe. For what is the promiſe of Chriſtians, at their Baptiſme? namely, to renounce the Diuell and all his workes, pompes, and vanities. Sixtly, ¶ *Stageplayes are the very mockery of the word of God, and the toyes of our life.* For while we be at the ſtage, we are rauiſhed with the loue therof, according to the wiſe mans wordes: ¶ *It is a paſtime for a foole to doe wickedly*; and ſo in laughing at filthy things, we ſinne.

¶ Ephe. 5.

¶ Saluia. lib. 6. de Gubern. Dei.

¶ Prou. 10. 23.

Of Cruelty. Chap. 67.

THere bee two ſortes of crueltie: whereof the one is nothing els, then ¶ *fierceneſſe of the minde in inflicting of puniſhments.* The other is a certain madnes, together with a delight in cruelty, of which brood I accoũt the to be, who are

¶ Sen. li. 2. de Clementia. cap. 4.

cruell without cauſe. The cauſes, that procure cruelty, bee three. The firſt is couetouſneſſe, for (as the auncient Latin Oratour recordeth) ϒ madnes is the father of cruelty, and couetouſneſſe is the mother thereof. The ſecond is violence naturally ingraffed. The third cauſe of cruelty is ambition, which ſoweth in it a hope and deſire of clyming higher.

ϒ Rutil. Lupus li. 2. de figur. ſent.

Now to beautifie our ſubiect with examples, I bring forth firſt of all Galeace Sforcia Duke of Millan, who being wōderfull wroth with a poore man, that by chaunce had taken a Hare, which hee in hunting before had loſt, compelled him to eat the ſame raw, skinne, and all. Further, the Spaniards, of all nations vnder the cope of heauen, be moſt cruell, as appeared by their monſtrous and horrible cruelties exerciſed vpon the miſerable Indians, whom they, in ſtead of alluring by faire means to the knowledge of the Goſpell, made ſome to be deuoured of dogs, and others to be caſt downe headlong from ſteepe hilles. Moreouer, many of our own coūtrymen haue bene eye-witneſſes of their barbarous tyrannies.

nies. In the yeere of our Lord 1588. they brought with them hitherwarde gagges and ſuch like torments to inflict vpon vs, if by Gods mercifull prouidence they had not beene ſpeedily preuented, and miraculouſly confounded; and I pray GOD all they may be ſo ſerued, that intend cruelly to vſurpe and incroche vpon other mens rights. Neyther with ſilence can I ouerskip the cruelties of late Cardinall Albert, Archduke of Auſtria, and Deputie of the lowe Countries on the King of Spaynes behalfe. This Archduke, about 11. yeeres ſince, hauing taken Caleis in Fraunce, ſpared not man, woman, nor child: But Tigerlike cauſed them all to bee butchered. Likewiſe about 8. yeere and a halfe a-goe, the ſaid Archduke departing from the low countries, with intent to bee maried vnto the King of Spaines ſiſter, that now is, left Frauncis Mendoza, Admiral of Aragon, his ſubſtitute to wage warre in the low countries. But what cruelties this Mendoza, together with his ragged rout, hath committed within this eyght yeeres, the whole world reporteth; and ſpecially they of Cleueland, his owne

confederats, to their vtter vndoing, can beare witnesse of the Spanish cruelty.

God of his goodnesse preserue our realme of England from their rauening clawes, & abate their pryde whensoeuer they beginne to rise, & to assaile the reformed Church of Christ.

The ninth Plant.

Of Patience. Chap. 68.

PAtience is a vertue, that is exercised in tolerating mildly of iniurious words, of losse of goods, or of blowes. But alasse wee shall now-adaies sooner find them, that will do away themselues, rather then they will beare any thing patiently; the reason of this their impatience is, because they know not the effects of patience, which are these following, namely, first, to hope well, and then if any thing happen besides their expectations, to beare the same patiently. Secōdly, *Ynot to be moued without a cause.* Thirdly, not to giue place to any trouble. Fourthly, not to enuy them, which manage, although simply, matters of estate. Fiftly, a pa-

Y Arist. lib. 1. de anim.

tience

tient man must spare him, that hath offended him beeing his weaker, and must spare himselfe, if his stronger hath iniuried him. For what skilleth it, whether fortune alway displeaseth thee? canst not thou cõtemne her frowne, & accompany God the author of all things without murmuring? consider with thy selfe, how God tempteth some good men with aduersity, lest that long prosperity should puffe vp their minds with pride, & how he suffereth others to bee molested with pensiueneſſe and damages, that thereby they might confirme the vertues of their mindes. Perhaps thou complainest of sickeneſſe, or of sturdy seruants. Admit thou art so vexed: yet notwithstanding remember, that ϒ there is no passion so great, no calamity so grieuous, whose waight mans nature faileth to sustaine. Follow the example of Casimire Duke of Polonia, who playing at dice with a certaine Nobleman of his realme, chaunced to winne a great summe of money, and thereupon would needes giue ouer. But the Nobleman, whose money hee chiefly wonne, was thereat so fiercely mooued, that he strooke his

ϒ *Eurip. in Oreſt.*

Duke, and by the benefit of the night eſcaped away ſcotfree. Neuertheleſſe, the next day following hee was apprehended and brought before the Duke, euery man beleeuing, that hee ſhould loſe his head. Yea, many of the Barons perſwaded the Duke to put him to death. Whereunto his Grace anſwered in this wiſe: Truely, I knowe no cauſe, why I ſhould puniſh him, ſeeing that whatſoeuer hee did, was done in rage: my ſelfe rather am worthy of blame, for that I vſed ſuch vnſeemely gaming; wee muſt giue loſers leaue to chafe.

But to returne to my matter, percaſe thou art poore: ſuppoſe thou be: canſt thou not by ſtudy ouerwhelme this griefe? nature is with a little ſatisfied. I am baniſhed, thou ſayeſt, and by enuious flatterers brought into diſdaine among my chiefeſt friends. What? wilt thou therefore torment thy body and mind, and deface the workemanſhip of God? no. For theſe misfortunes are not peculiar to thee alone, but common eyther early or late vnto all mortall creatures. Let the freedome of thy baniſh-

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ment comfort thee, as that, which is farre to bee preferred before domesticall seruitude. In fine, forget not to thinke vpon those famous wights, who chaunced to be buried in a forraine soyle.

Of Anger. Chap. 69.

ALthough I haue written of this furious vice ϒ *els where*: yet notwithstanding, I will aduenture once againe to expresse the same in a more familiar tongue: and to make it appeare the more easie, I hold anger to be daungerous, for nine reasons. First, it is contrary to Gods spirit, for where, by it wee are borne anew, & of wild wolues made tame sheep: so contrariwise Anger corrupteth vs, and of sheepe reduceth vs to bee wolues. Secondly, Anger permitteth not a man to follow good & wholesome counsels, nor to consider of that, which he hath to do. Thirdly, Anger is accõpanied with ambition, & causeth a man to slay himselfe, as for exãple, *Aiax seeing that the Grecians had preferred Vlisses before him, and had bestowed vpon him the armour of Achilles, as a recompence of his wisedome, fell mad, and in his madnesse killed himselfe.*

ϒ *In Cõment. in Sat. 5. Persi.*

ϒ *Sophoo. in Aiace, & Ouid. lib. 13. Metam.*

Fourth-

Fourthly, Anger maketh a man to reueale ſecrets like to a drunkard. Fiftly, Anger disfigureth a man, for it cauſeth him to ſtammer and hack in his ſpeech, to waxe red, to looke pale; yea, it cauſeth his bloud to boyle, as if there were a torch put vnder: his eies ſparkle, hee biteth his lips, hee beateth the boord with his fiſt, he ſtampeth againſt the ground, and flingeth, and ouerturneth all things, that are next about him. Sixtly, Anger thirſteth greatly after reuenge. Seuenthly, ϒ Anger diſturbeth al things, and is ϒ cauſe of all euill. Eighly, Anger deſtroyeth all the vertues. Laſtly, ϒ Anger is the beginning of madnes.

ϒ Homer. lib 7. Iliad.

ϒ Ennius apud Ciceronẽ lo. 4. Tuſculan.

Remedies againſt Anger, Chap. 70.

EVen as they that feare to be beſieged, do beforehand prepare victuals to auoid famine, and alſo bulwarks, and warlike engines to repell the enemy, and defend themſelues: ſo in like maner they, that ſee themſelues naturally diſpoſed to anger, ought to premeditate, and find out beforehand certaine medicines

medicines for the ſame; with which being made mild, they may reſiſt anger, or at leaſt ſo to temper themſelues, that they may not bee afflicted. In conſideration whereof, I will ſette downe tenne kindes of ſalues. The firſt is, that the angry man ϒ *let not the Sunne go downe vpon his wrath*: nor delay it, for feare leſt delayed anger breede hatred. The ſecond remedie, the angrie man muſt haue a lowly and humble ſpirit, and ϐ *addict his minde to pietie*, and to the reading of the Scriptures. The third, he muſt not be too credulous, curious, nor ſuperfluous in any thing. The fourth, he muſt perſwade himſelfe, how that euery man is by nature, dull, weake, and frayle, and therefore hard for his ſeruants to pleaſe him. The fift ſalue againſt anger is, that the angry man read the treatiſes of Philoſophers concerning patience, and gather ſome flowers thereof into a breuiarie. The ſixt, he muſt, when ſome haue offended him, repeate ouer ſome tract or other, before hee bee throughly angrie. The ſeuenth, let the angrie man bethink with himſelfe, touching the ilfauoured countenance of ſuch, whom hee ſaw angrie;

ϒ *Eph.* 4.

ϐ *Sen. in Thebaid.*

grie; and when he himſelfe is angry, hee muſt take a looking-glaſſe in his hand, and therein beholde the faſhion of his face, and whether it bee altered or no. The eight, the angrie patient muſt eſchew ſuch meates as ingender choller, and eate the contrarie: and, if yet hee amende not, hee muſt repaire to the Phiſicion, and either purge that cholericke humour, or elſe vſe Phlebotomie. The ninth, lette him muſe vpon the paſſion of our Sauiour Chriſt. The tenth and laſt ſalue is, that he waigh with himſelfe the vncertainty of this life, and conſider of the ioyes of heauen, and of the torments of hell.

Remedies againſt aduerſitie, and loſſe of worldly goods. Chap. 71.

WHen I conſider with my ſelfe the inſtabilitie of this fickle worlde, and beholde the aduerſitie, which ſundrie honeſt men ſuſtaine, I am prickt in conſcience, and enforced to impart thoſe fewe medicines which I knowe, ϒ *Act.* 3. vnto the view of the world. ϒ *Gold and ſiluer*

siluer haue I none, yet such as I haue, that giue I vnto you. My first remedie is, that the afflicted person haue recourse to God, & heartily beseech his Maiestie to forgiue him all his sinnes. The second, the distressed patient must beleeue, that all aduersities whatsoeuer, tend to some scope or other, namely, for our misdemeanours towardes GOD, or for our triall: and for this cause it is expedient, that he reioyce and bee glad, that God hath such a respect vnto him, in chastizing him in this world. The third remedie is, that hee perswade himselfe to bee free, and his owne man, whereas others liue in subiection to their diuelish pelfe, and are toyled with legions of troubles. This the patient Philosopher confirmeth: ϒ Whosoeuer (quoth hee) careth and feareth the losse of worldly things, or wisheth for tẽporall goods, is not his owne mã, nor at liberty. The fourth salue for aduersitie, is that the patient man read ouer the scripture diligently, and there beholde, as in a cleere glasse, the aduersitie and pouertie of Christ & his disciples. The fift remedie in such a case is, to ϒ confer with some familiar

Boetius lib. 1. de Consolatione philosophic, metr. 4.

ϒ *Comineus li. 5 cap. 5.*

familiar friend: for that eaſeth the mind, & by talking thus in coũſell with a faithfull friend, ỹ ſpirits recouer their former vertue and ſtrength. The ſixt, that he either reade himſelfe, or heare ſome other reading the Treatiſes of morall Philoſophie, namely, Seneca the Philoſopher, Plutarch, Boetius, and Petrarch. The ỹ *Plaut. in Aſin.* ſeuenth, that he ỹ reſolue himſelfe to be conſtant, ſtout, & patient: for it is a fond thing to ſeek the auoyding of that, which cãnot by any meanes be auoyded. The eyght medicine is, that hee premeditate with himſelf, after what maner he might beare his aduerſitie, that is, whether it be better to dwell in his owne country, or in a forraigne land: and whether he ſhould apply himſelfe to this or that occupation. The nynth reaſon is, to remẽber, that ỹ mãs mynd is more vehement- ỹ *Lucretius li. 3. de rerum natura.* ly ſtirred vp to Religion in aduerſity, rather then in proſperity. The tenth & laſt is, to buſy himſelf with labors, & to exerciſe his body dayly, that thereby he may the ſooner forget his woonted griefes. There be ſome, that giue 3. naturall purgations or remedies for ſorrow, to wit, weeping, ſighing, faſting. But theſe in

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my iudgement are very hurtfull, for they impaire the force of the body, & deface the handy-worke of God.

The tenth Plant.

Of friendship.

Chap. 72.

FRiendship ought to be had in regard among mortall men, chiefely for seuen reasons: First, because ϒ there is a certain desire of frieds, to know the miseries of their friends. Secondly, friedship ought to be respected for the friendly similitude, which is between God & good men. Thirdly, because ϒ there is nothing more agreeable to nature, and more conuenient, as wel to prosperity, as to aduersity, then it. Fourthly, for that one friend will helpe another in doubtfull matters. Fiftly, & A friend will defend a friend in his absence. Sixtly, friendshippe is praise-worthy among men, because it is regarded among birdes, and also, among things which are without life: as for example, there is friendshippe betweene

Eurip. in Helen.

ϒ *Cic. in Lelio. & Manilius. lib. 2. Astron.*

& *Horatius lib. 1. satyr. 4.*

tweene the Peacocke and the Doue: betweene the Chough and the Heron: Vines loue the Elme tree: the mirtle likewiſe is a friend to the Oliue: and if the Almond growe alone, it prooueth altogether vnfruitfull. Lette vs prie into mineralles, and we ſhall ſee friendſhippe betwixt the loadſtone and the iron, and betweene the Emerald and golde: If wee conſider of heauenly bodies, wee ſhall finde, that Mercurie, Luna, Sol, and Iupiter, are friends to Saturne, and that Mars and Venus are his enemies. All the Planets, ſauing Mars and Saturne, are friends to Iupiter. Finally, among friends all things are common; for ϒ a friend is a ſecond ſelfe.

ϒ *Ariſt. li. 4. Eth.*

How a man ſhould know his friend. Chap. 73.

MAny there bee, that meeting by chance either in trauelling, or at ordinaries, do beleeue, that frō that inſtāt a ſure league of friendſhippe is eſtabliſhed betweene them, which in good truth can neuer bee ſo, by reaſon that in the time of triall there is no more effect

fectof ſuch friends, then betweene the Crowe and the Kite, of whom (as the Fable goeth (when it happened to the one to be bare of plumes,& would needs borrow ſome, the other anſwered, that hee had no more then was ſufficient for him.

Of this ranke was King Richard the ſecond of this Realme, who in the yeere of our Lord 1398. created Henrie Bollingbrooke Earle of Darby, Duke of Hereford,and foure other Earles,at that time made he Dukes,and parted landes among them, thereby thinking to haue gotten firme friendes.But bought friends are ſeldome ſure, as beyng like vnto Arabian rauens, who ſo long as they are full, doe make a pleaſant noyſe, but being emptie, they yeeld a fearefull crie. So in like maner it chanced to this King Richard, as beyng ſhortly after depoſed by the Duke of Hereford (afterwarde King Henrie the fourth) whom, as I ſaid before, he had friendly aduanced to that honour.

Wherefore a man that would bee circumſpect, and know his friend, muſt principally knowe theſe poſitions,

First, lette him consider, whether his friend bee ambitious: because that ϒ Ambition is fearefull, and for the least crosse of fortune, will forsake true friendship. Secondly, whether his friend bee couetous, for that ϐ Couetousnesse selleth fellowship, faith, and honesty. Thirdly, let him prooue his friend aforehand in matters of importance, for if he then goe forward with a readie affection, hee may bee assured of him against the next time: but if hee once stagger, or seeme colde that way, he knoweth what he hath to doe.

ϒ *Cicero in oratio. pro Milon.*

ϐ *Salust. in coniur. Catil.*

Of Flatterie.

Chap. 74.

FLatterie is hardly discerned from friendshippe, by reason that in euery motion of the minde, it is glozingly intermingled with it, but in their deeds they are meere aduersaries, for flatterie dissenteth from it in all vertuous actions. This a wise man will soone espie, & that especially by these tokens. First, a flatterer is accustomed to prayse a man

man before his face, and yeeldeth his consent with him in all matters, as well bad as good: Secondly, a ϒ flatterer is wont to commend the deformitie of his friend, when hee is present, and to admire his stammering voyce. Thirdly, a Flatterer, when a man hath need of him, turneth his backe. Fourthly, a flatterer will take vpon him at first to contradict a man, and by little and little hee will yeeld as vanquished, and will shake handes with him: these bee the properties of a Flatterer, of whome lette euery honest man beware; for (as the Poet sayth) ϐ Wicked poyson lurketh vnder the sweetest honey. And it is better to fall among a company of crowes, then to come among Flatterers, because they will not peck a man till he be dead, whereas Flatterers will not spare to deuoure a man beyng aliue.

ϒ *Iuuen. Satyr. 3.*

ϐ *Ouid. li. 2. Eleg.*

Obiection.

A flatterer will smoothe and consent with you in all things, therefore he is not vicious.

Anſwere.

A flatterer is eyther { An Ape by imitation, for hee will ſoothe a man ſo long till he hath gotten ſomewhat by him. A ſhadow by deceite, for he quickly paſſeth. A Baſiliske by ſtinging, for with his very ſight hee woundeth a man.

Of Ingratitude, with a remedie againſt it. Chap. 75.

BEcauſe Ingratitude is the greateſt token of all vices, and becauſe the earth bringeth foorth nothing worſe then an ingratefull man: I will anatomize both the vice, and the louer thereof: Firſt, in reſpect of our vnthankfulneſſe towardes GOD, and next, in conſideration of ſo many ingratefull wretches, that liue in theſe accurſed dayes.

Our firſt Parents hauing receyued vnſpeakeable benefites at the handes of GOD,

GOD, as beeing created by him after his owne likeneſſe, and then conſtituted as Monarchs ouer all other liuing creatures, ſhewed themſelues ingratefull for the ſame, by eating of the forbidden Apple. Whoſe examples wee imitating, doe perſiſt, or rather ſurpaſſe them in ingratitude, as, in forgetting GODS exceeding loue, when hee ſpared not his onely begotten Sonne, but gaue him euen to ſhameful death for our ſaluation.

Moreouer, wee are vnthankfull vnto him for his ſingular care and fauour, which hee exhibited in opening our ſtone-blinde eyes, and in lifting vs out of the darke pitte of errours, wherein our forefathers, by the illuſions of the fiende, and of his member the Pope, were enthralled, and in a maner ſunke.

Wee are vnthankfull towardes men, when wee deface with forgetfulneſſe the good turnes which wee haue receyued of our friendes. This abominable kinde of vſage is at this inſtant too much practiſed by our owne countrymen and Neighbours: for it ſo comes

to passe, that the greater the benefites are, the greater most oftentimes is the ingratitude: and I knowe not who amongst the rest be more vnthankfull, then children towardes their Parents, and Schollers towardes their teachers, who in steade of thankes, doe recompence them with disobedience, lyes, curses, slaunders, and what not? O detestable sinne! not the fowles of the ayre, who altogether are ignorant of reason, haue euer exercised the same. We reade, that, ϒ *A yong man falling by chaunce among theeues, and crying out, was saued by a Dragon, who by him beyng nourished. straightway knewe his voyce, and came to helpe him.* It is sayde of the Storke, that so often as shee hath yeung ones, shee casteth one out of her nest into the chimney, for a guerdon and rewarde vnto him, that suffered her to lodge there. Oh, I would, that all they which delight in the contrarie, had bene subiect to the Persian King, for doubtlesse then they would repent them of their ingratitude, when they should see their neckes in the halter. The Persians knewe, that ϑ *the man, which of benefits*

ϒ *Aelianus lib. 33. variar. histor.*

ϑ *Xenop. li. 1. pæd. Cyr.*

benefits receiued proued vnthankfull, was not worthie to liue.

Lette men therefore beware, whom they accept into their fauour and houses, for it may bee, their gheſtes will become as gratefull vnto them, as the Adder, whome the husbandman, finding almoſt dead in the ſnowe, brought home and cheriſhed. ϒ *Which Adder beyng thus entertayned, within a while after, in lieu of his foſtering, infected all the whole houſe with his poyſon.* ϒ *Aeſop. fabul.*

Now touching a preſeruatiue againſt this vice of ingratitude, mine opinion is, that men haue a good reſpect how they beſtow their benefites, ϑ *Seeyng it is impoſſible for a wiſe man to bee vnmindfull of a good turne: and if they conferre their giftes vpon fooles, they are worſe then madde, becauſe they ſhall perceiue in the end, that a fooles acquaintance will ſtand them in no ſtead.* ϑ *Comineę. lib. 2. ca. 3.*

Of hatred, and the puniſhment thereof. Chap. 76.

IT is ſtrange nowe-a-dayes to ſee, how one man is a woolfe to another, and how their whole imaginations are ſet

on nought else, saue on destruction and bloud. Although they speake gently, and vtter the wordes of the holy Prophets, yet ϒ in their musty mindes they repose the Foxes subtilties, and hating their brethren, are ϐ as sounding brasse and tinkling Cymballes. For which cause, lette not beastes excell vs, who are wont to conuerse with all other of the same kinde, and doe right kindly loue together.

ϒ *Persius Satyr. 5.*

ϐ *1. Cor. 13.*

Lette vs not, I say, bee at variance amongst our selues, and suffer the Diuell to haue his tryumphant will, by prouoking vs to further mischiefe, and lyke promooters, to lay trappes for our enemies. To fall out for euery strawe, and to reuenge euery iniurie, is as if one member of the body should rebell against another: and to say the truth, doe wee not daily see, howe those kindes of contentious men are ouermet withall, and ouerthrowne in their owne inuentions? Albeit they flourish for a while, yet notwithstanding, at last they haue their deserts: for G O D, when hee strikes, strikes home, and to the quicke. For manifestation whereof, I wil propose certain late

late examples, and which haue chanced within this last age.

In the yeere of our Lord 1503. Cæsar Borgias, determining to poyson a Cardinall, and others, inuited them to supper, and for that purpose, sent before a flaggon of wine, that was infected with poyson, by a seruant, that knew nothing of the matter, commanding that no man should touch them: but such is the iudgement of God, who in the execution of Iustice, raiseth one tyrant to kill another, and breaketh the brands of fire vpon the head of him that first kindled it: Pope Alexander the sixt, Cæsar Borgias his Father, comming by aduenture in somewhat before Supper, and ouercome with the exceeding drought of the weather, called for drinke: and because his own prouision was not as thē brought from the palace, hee that had the infected wine in charge, thinking it to bee recommended to his keeping for wine most excellent, gaue the Pope to drinke of the same wine, which Cesar Borgias his bastard Sonne had sent: who likewise arriuing, while his Father was drinking, drunke also of the same wine; being

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but iuſt, that they both ſhould taſt of the ſame cup, which they had prepared for others.

In the yeere of our Lord 1563. the Duke of Guiſe purpoſing to ſacke the Cittie of Orleans, wrote vnto the Queen Mother, that within foure and twentie howres after he would ſend her word of the taking of Orleans, wherein hee would not ſpare any man, woman or childe whatſoeuer: and that after hee had kept his Shrouetide therein, hee would in ſuch ſort ſpoile and deſtroy the towne, that the memorie thereof ſhould be extinct for euer. But man purpoſeth, and God diſpoſeth: for the ſame day, as the Duke about euening returned from the camp to the caſtle, where he lodged, minding to execute that, which he had written vnto the Queene, a young man, named Iohn Poltrot, hauing long time before intended to giue the ſtroke, ſtayed for him in the way, as hee returned to his lodging, and diſcharged his piſtoll laden with three bullets at him, whereof the Duke preſently after died.

In like maner the Duke his ſonne, hauing occaſioned that bloudy maſſacre at

Paris

Paris in the yeere 1572. and purposing in the yeere 1588. vtterly to roote the Protestants out of the realme, was himselfe slaine through the commaundement of the French king his soueraigne, whom he a little before most traiterously had iniuried.

By these and such like examples, let vs take heed, how we entrap one another, yea, let vs beware, how wee curse & lay in wayte for our chiefest enemies. Vengeance is Gods, and he will reward. Briefly, let vs embrace loue, and friendly agree together in Christ Iesus. For ϒ *loue deferreth wrath: it is bountifull: loue enuieth not: loue doth not boast it selfe: it is not puffed vp: it reioyceth not in iniquity, but in the truth: it suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.* ϒ 1. Cor. 13.

Of Enuy. Chap. 77.

NOt without reason are vices named brutish, for they bee all borrowed from brute beasts. Niggardize we haue from the hedgehog: pride from the Lyon: anger from the wolfe: gluttony from the

the beare: ſluggiſhneſſe frō the aſſe: & enuy from the dog. All which ſaue enuy may ſophiſtically be iuſtified: as for example, niggardize is ſhadowed vnder the number and care of wife and children, and other whiles vnder the vaile of pouerty. Pride pleadeth, that familiarity breeds contempt, and that ſhe muſt obey the importunity of the times. Anger alleadgeth the ingratitude of men, the indignity of iniuries, the diſparagement and ſhame, that may follow by too much patience. Gluttony ſheweth, that hee hath a ſtrong conſtitution of body, a good ſtomack to his meat, and therefore hang ſorrow and kill care. Sluggiſhneſſe declareth, that labour and ſtudy conſume the vitall ſpirites, that he which ſleepes well, thinkes no harme, and he that thinks no harme, pleaſeth God. Thus euery vice for the moſt part can ſhrowd it ſelfe vnder ſome cloake or other. But, Enuy, where is thy excuſe? Truly, thou haſt nothing to ſay for thy ſelfe. Only thou meaneſt to eſcape away ſcotfree, becauſe thou art concealed in mans heart, as being like vnto a tree, which in outward

appearance

appearance seemeth to bee most beautifull, and is full of faire blossomes, but inwardly is rotten, worm-eaten, and withered. Now a-daies thy subiects beare all the sway, they put men by the eares, they are the Petifoggers, they the politicians, and who but they? Alasse, ϒthere is no mã, that enuieth not another mans prosperity. What thẽ shall we further expect? nothing, but the comming of the great Iudge. Wee see all things fulfilled; wee see the father enuious against the sonne, the sonne against the father; to bee short, wee see one brother enuious against another. Now is that golden prophesie of the Greeke Oratour come to passe: to wit, ϒWhen equity and the common good are ouerturned by enuy, then must wee thinke that all things are turned topsy turuy. ϒ*Plaut in Bacchid.* ϒ*Demo. Oration. 1. contra Aristo.*

Examples aswell domesticall as forraine be infinite concerning enuy: howbeit at this time I will rehearse but one, and that a forraine one. In the yeere of our Lord 1596. the Duke of Medina, seing that our English fleet had burnt the Spanish nauy, & had takẽ the towne of Cales, and doubting that the other

nauy,

nauy, which he had at S. Lucas, would either be compelled to yeeld, or pay ransome, was so enuious of our happy successe, that he caused it immediatly to be set on fire, so that to spare a reasonable redemption, hee rashly lost twelue millions of gold, which (as it is credibly reported) the nauy valued.

Amongst other sins, which the Turks account deadly, this of Enuy is not held to bee the least. For (say they) no man whatsoeuer shall euer come to the ioyes of Paradise, although in all other things he bee neuer so dutifull to please God, except he be first throughly cleansed frō this sinne of Enuy. Repent therfore, thou sensuall and enuious man, and aske God forgiuenes from the very bottome of thy heart. Repent, I say, and God will heale thy ϒwoūd, which Chirons hand can neuer do: no nor Phœbus, nor Aesculapius, Phœbus his deare sonne; no nor al the world besides.

ϒ Virgil. in poemat. de liuor. Plura de his in Cōmentar. meis in Satyr. 6. Persii vide.

Of Calumniation and slaunder. Chap. 78.

EVen as they, which lay siedge vnto cities, doe not inuade their enemies, where

where they see the walles strong and massy, but where they perceiue there is small resistance, and where they see the place easie to be scaled: so they, that pretend to backbite & slaunder others, doe note what is most pliable and weake in the hearers mind, that thereto they may conueigh their artillery, and bring in their weapons, which are falshood, craft, and periury. This done, they tickle the hearers eares, and rubbe them as it were with a pen: so that most cõmonly the accuseres are beleeued, & they, that are accused, are not called to giue answere. But in my iudgement they, that lend their eares to these curre-dogs barking, are no lesse to be reproued, then the barkers themselues, because they winke at such imperfections, & will not exchange stripe for stripe, I meane, because they will not punish and correct such slaunderers. Of this brood I reckon many of our raskall trencherknights, who not only wind thẽselues in by subtill deuices, but also set their tõgues to sale for a morsell of pasty-crust, and take a delight to sow dissention betwixt man and wife, and betwixt brother and brother.

Examples

Examples I need not produce, for our pillories beare euident witneſſe of their ſlaunderous dealings. Leaue therfore to accuſe your bretheren, to ſnap honeſt men by the ſhinnes, and to raile and ſcoffe at them, that will not in any caſe intermeddle with you. Be like vnto new borne babes, and couet the milke of loue, that ſo you may not bee guilty of that ſentence, which the holy Ghoſt pronounced, namely, that ϒwhoſoeuer hateth his brother, is a manſlayer.

ϒ 1. Io. 3

The eleuenth Plant. Of the Intellectuall vertues.

Of Art; and whether Art bee better then Nature? Chap. 79.

THis name of Art hath foure ſignifications. Firſt, it is taken for the vniuerſall perfection of Art, which wee comprehend in GOD. So wee ſay, that ϒ the world, and all that therin is, were made by Gods art. Secondly, the name of Art is put for the ſimili-

ϒ Plato lib. 10. de legib.

tude

tude and ſhadow of that, which ſhineth in beaſts, birds, flies, & ſuch like. In this ſence it is ſaid, that the ſpider ſhewed vnto vs the art of ſpinning. The Bee taught vs to conforme things in order. The fiſh learned vs the Art of ſwimming. Thirdly, the name of Art is extended to the general habit of the minde, as farre forth as we doe any thing by it, that is ſeperated from nature. So Grammar, Rhetorick, Muſick, Arithmetick, Logick, Geometry, and Aſtronomy are called Artes. Likewiſe in this ſence, Prudence is named, The art of compoſing mans actions: Since, The Art of diſcerning the truth. Fourthly, the name of Art is taken for that true forme of Art, which is diſtinguiſhed from the other habites of the minde, as far forth as it is defined an habit of the minde ioyned with true reaſon, apt to effect. In this ſignification I terme it here an intellectuall vertue. Herehence ariſeth that doubtfull queſtion, to wit, whether Art be better then nature? To this I anſwere negatiuely, perſwaded ſpecially by theſe three reaſons. The firſt, Ythe eſſence of a thing is better thē the accident of a thing: Nature

Y *Ariſt. li. 7 Meta-phyſic. text. 4.*

is an eſſence, and Art an accident, therefore nature is better then Art. The ſecond, nature worketh inwardly, and altereth the inward habite of the mind, but Art onely effecteth outwardly, and changeth the outward forme: therefore Art is not better then nature. Finally, nature is ioyned with God, according to that common ſentence, *God & nature do make nothing in vaine*: but Art is ioyned with man, and by reaſon of mans weakeneſſe, is ſubiect to innumerable errours: therefore nature is farre better then Art.

Obiection.

That which is later in birth, is firſt in excellency and perfection: Art is in birth later then nature: therefore it is more excellent in perfection.

Anſwere.

Your rule onely holdeth in corruptible things, namely, while that which is, firſt ſtaieth for the next which followeth. But when the eſſence is compared with the accident (as now it is) the eſſence is farre more excellent, and by a conſequence nature is better then Art, & your ſentence falſe.

Of

Of Science or knowledge.
Chap. 80.

THe name of Science is taken foure maner of wayes. The first, it is vsed for euery certaine knowledge of a thing. So wee say that the snow is white, the Crow black, the fire hot. The second, the name of Science is taken for euery true habite of the mind separated from the knowledge of the sence; in which signification Hippocrates prooued Phisick to be a Science. The third, it is vsed more properly for euery habit gotten by demonstration, separated from the habit of action: in this sence supernaturall Philosophy is named the chiefest Science. The fourth, the name of Science is take more strictly for a habit gotten by demonstration separated from wisedome; in which last signification, Naturall philosophy, & the Mathematickes are called Sciences, and supernaturall Philosophy is termed humane Diuinity.

The benefits, that come by this intellectuall vertue, are three. First, it aswageth mans mind beyng rude and barbarous, and maketh it capable of true

reason. Secondly, science settleth a mans minde in constancy and discretion, that hee may spend his life to the welfare and good estate of his countrey. Thirdly, it causeth a man to end his daies honourably, with an vndoubted beliefe of euerlasting life.

Of Vnderstanding. Chap. 81.

VNderstāding is an habit of the mind, whereby, as with an eye, wee behold the principles aswell of practise as of contemplation. I say, with an eye, because that the same, which the sight is in the body, vnderstanding is within the soule. This vertue is the reward of faith, ϒ the spirit of God, the sun that giueth glorious light vnto all the world. In a word, this vertue ϑ is, as it were, guide & gouernesse of the soule. And yet al men are not endued therewith, for now & then it happeneth, that we know more then we vnderstād. And except we pray feruently vnto God, wee cannot with all our paines and worldly labors attaine vnto it. Our eyes are blinded, and must be opened. Christ, I meane, must breathe on vs, that we may

ϒ *Manil. lib. 4. Astron. & Plotin. li. de anim. & idęis, cap. 6.*

ϑ *Caluin. lib. 1. Institut. ca. 15.*

rę ceiue

receiue the holy Ghoſt. The conſideratiō of this moued Anaxagoras the Philoſopher to affirme, that ϒ vnderſtanding was the cauſe of the world, & of all order. This likewiſe moued the Prince of Philoſophers to & proue the immortality of the ſoule by vnderſtanding. To be brief, by the helpe of this vertue the ſoule ſeeth God, & examineth, the firſt cauſes of nature and vniuerſall formes.

ϒ *Cic. Academ. queſtion lib. 2.* & *Ariſt. lib. 1. de animal. cap. 4.*

Of Prudence. Chap. 82.

ALſo the authoritie and maieſtie of a Prince cōſiſteth in the opiniō of prudence; for euen as the ſicke man obeyeth the wiſe Phyſician, and the paſſenger hearkeneth vnto the skilfull pilot: ſo in like maner ſubiectes are obedient vnto their prudent Prince, & will gladly follow whatſoeuer he preſcribeth vnto them: O peereleſſe Paragon! O noble Prudence! *Thou ϒ raineſt downe knowledge and vnderſtanding, and bringeſt to honor, them, that poſſeſſe thee.* Thou deſēdeſt our commonwealth from the enemies yoke. ϒ Thou holdeſt the ſupremacie in felicity, & ſaueſt vs from aduerſity. Take away

Eccle. 1.

ϒ *Sopho. in Antigou.*

away this Iewell, & our liues will be filled with folly, wickednesse, and barbarisme. This, politicians do very wel know; for howe is it possible, that a commonwealth should be well ruled, vnlesse the gouernours thereof do perfectly & prudently vnderstand the number of souldiers, the loue of the leaguers, the scituation of the Country, and the nature of the inhabitants? King Henry the seuenth therefore her late Maiesties Graundfather deserueth great commendations, in that he kept a priuate booke for that purpose, and therein registred the force of his realme, and the treasure, which yeerely his Officers receiued into the Exchequer. As concerning the nature of people, I find that windy places doe make men sauage, and inconstant, and that in calme countreyes they become ciuill and courteous. Also, we see, that they, which dwel neere the sea, and farre from London, are for the most part more fierce and hardy, then those, which liue in the midst of England. Moreouer, it behoueth a prudent man to consider, that some kind of people be angry by nature, some be impudent, some fearefull, and other-

some

some bee giuen to newfangled fashions, to drunkennesse, and lechery. In like maner, ¶ the nature of Englishmen is to be couragious, to neglect death, to abide no torment, and therefore § in no place shall you see malefactours goe more constantly, more assuredly, and with lesse lamentation to their death, then in England. The nature of Welshmen is kind, haughty, and prodigall of life and bloud. The Irish are accoũted rude, treacherous & couragious: which doubtlesse proceeds of their countries cold climate: for, as the Philosopher saith, ¶ they that liue in the North, and in a cold country, are commonly fierce & treacherous. Frenchmen are esteemed light-hearted & vaine in their attires. Italians are thought froward and lecherous. The Germaines are held to be giuen vnto drunkennesse. To end this chapter of prudence, I thinke it expedient, that a prudent man yeeld vnto the necessity of the time, and take heed, that ancient lawes & customes be be not altered, because § they are the foũdations of a cõmonwealth, wherof if any be changed, the whole building must cõsequently fal to wrack and destruction.

¶ *Smith. li. 2. Reipub. Anglican. cap. 26.*

§ *Ibid.*

¶ *Arist. in Probl.*

§ *Bodin. lib. 2. de. Repub. cap. 3.*

Of Sapience or Wiſedome. *Chap.* 83.

VVIſdome amõg the ancient Heathẽ was no other thing, but a certaine kind of prudence to manage and handle great cauſes & matters of policy, ϒ *which profeſſion beginning in Solon, did continue, and was taken vp from man to man as a ſect of Philoſophy.* But wiſedome among Chriſtians hath obtained a higher title, to wit, a knowledge to expound the word of GOD concerning our ſaluation, redeemed through his Sonne Ieſus Chriſt. This is that Diuine vertue, which was ordained from euerlaſting, before any thing was made, ϑ before the earth, the ſeas, the hilles, and the riuers were, ſhee was conceyued and brought foorth. When God prepared the heauens, ſhe was preſent: when he inuironed the ſea with her bankes, and layd the foundations of the earth, ſhee was with him, making all things: and ſhee delights to be with the children of men. The Chymiſtes write, that one dragme of their powder of proiection will turne a thouſand dragmes of any mettall into golde. What then ſhall

ϒ *Plutar. in Them. vita.*

ϑ *Prou. 3*

ſhall the leaſt grayne of the celeſtiall powder of wiſedome bee able to effect? Verily, it wil lift whole millions of ſoules out of Sathans net, and will tranſport them vp into the higheſt ſpheare: where for euer reſident, they ſhall enioy vnſpeakeable pleaſures. For this cauſe the Emperour Charles the fourth went on a time to a Colledge in Prage, to heare Diuinitie diſputations there, and remayned ſtanding aboue foure howres. And when his Courtiers, to whome that kind of exerciſe ſeemed irkſome, told him, that his ſupper was ready, hee aunſwered, that the hearing of thoſe diſputations was more pleaſant vnto him, then all the ſuppers in the world. What greater teſtimonies of fauour towards wiſedome can we wiſh, thē thoſe of the Princes of England, who frankly and freely granted ſuch large charters & priuileges vnto the 2. Vniuerſities of this Realme? Surely I ſhould be too ingratefull, if I do not remember in this place Elizabeth our late gracious Soueraigne, who ſo ſpared neither eare nor means to preferre ſcholers, that ſhee meriteth the name of the Nurſe of Wiſedome. Next, the Lord Arch-

Archbiſhop of Canterbury, that now is, deſerueth to be had in remembrance, in that hee daily purgeth the Church of ſpots and ſchiſmes, and aduaunceth all ſtudents, euery man according to his deſerts. Likewiſe, Sir Thomas Egerton Lord Chancelor ſo tendreth and foſtreth the profeſſours of true wiſedome, that he is worthily named the Reuiuer and reſtorer of wiſedome: yea, I haue heard it ſundry times blazed, that England neuer had the like zealous patron of ſcholers. There be alſo other furtherers of wiſedome, whome I leaue to name, by reaſon that our bookes, which continually are publiſhed, do royalize and eternize their heroicall names. God continue them in their noble minds.

To finiſh this diſcourſe, I aduiſe al mē both high and low, which haue an entraunce in them towards God, to countenaunce the followers of wiſedome, and to ſtrike an euerlaſting league of amity with them. As for worldly wiſedome, I wiſh them not ſo precioully to eſteeme it, as they doe: for what elſe are the wiſe men of this world, ſaue gay politicians, Machiauellians, and niggards, falſely vn-

der

der the colour of wisemen, purloyning the poore, and preparing their owne selues to bee scourged of the diuell, and to bee scorched in the fierie flames of hell.

Of the Ignorance of our times.
Chap. 84.

ALas, what ignorance leadeth wretches astray, & bringeth them into a wrong way, cleane contrarie from happinesse and knowledge? The Egyptians accounted it a most grieuous calamitie, to endure the *Darkenesse which God sent them by Moyses but three dayes.* Howe much more ought wee to bee afraide, when wee remaine all our liues time in the night of Ignorance? Manie there bee, that wish our Colledges to bee vtterly suppressed, and our schooles of learning to bee made barnes or woollhouses; which were euen to wish vs peasaunts and witals like themselues. But God forbid, that any such ignorant wishes should bee fulfilled. Sooner shall the earth bring forth starres, and the heauens be eared with plowes, then that barbarisme and ignorance should in such sort

Boetius lib. 2. de Consolatione philosophic. metr. 8. *Ex. 10*

Ouid. lib. 1. Trist. Eleg. 7.

ſort ouerflow vs. Take the Sunne out of the firmament, and the light from the skie; what elſe would the world ſeeme, ſaue a maſsie Chaos, or a rude and confuſed lumpe? In like maner, if learning bee extinguiſhed, would not wee become dizarts or cuckoes? Nay, to ſeeke the decay and aboliſhing of learning, is to prepare a way for Atheiſme, and conſequently, to put a mart or market for the Diuell. O fooliſh Libertines, and beſotted with too much pleaſures! You know, how to prize a fat bullocke, how to buy this tenement or that tenement of landes, and hauing bought it, you know how to marle it, trim it, and ſtocke it; you knowe right well howe to defray your money, to defraud your brethren of that, which GOD hath allotted vnto them. To bee ſhort, you know how to winke at Iniuſtice, to receyue bribes, to fawne, and otherwhiles to pawne your credite for your priuate commodities: yea, and which is worſe, you know holes, crochets, and quiddities, whereby you may (as you thinke) redeeme, or indeed infringe your pawned credite. And yet notwithſtanding for all this, you make

your

your ſelues ſo blinde, that you liſt not to know, where perfect goodneſſe lyeth hidden.

Wherefore in fine repent. ϒ Cauſe your eares to hearken vnto wiſedome, & encline your hearts to vnderſtanding: for if you call after knowledge, and crie for vnderſtanding, if you ſeeke her as ſiluer, and ſearch for her as treaſures, then ſhall you vnderſtand the feare of the Lord, and find the knowledge of God. ϒ *Prou.* 2

The end of the firſt Booke.

THE SECOND

Booke of the Golden-groue moralized.

The first Plant.

Of a family, and the diuision thereof. Chap. 1.

Aristo. li. 1. Polit.

BEcause euery Common-wealth is composed of families, & the parts of a Familie bee those, whereof it is immediatly cõpacted: I will first declare, what a Familie is, and then lay down the diuision therof. A Familie is a cõmunion and fellowship of life betweene the husband & the wife, the parents & children, and betweene the master and the seruant. Now touching the diuision of a family, I finde, that it is diuided into foure parts, whereof the first is matrimoniall, that is, of man and wife, the second is fatherly,

therly, to wit, of parents and children: the third part is masterly: namely, of masters & seruants: the fourth is, the acquisitiue, or getting faculties. All which parts of a family, I mean, God willing, to decipher.

There be foure kinds of matrimonie.
Chap. 2.

VEry children knowe, that there bee foure kinds of Matrimonie: namely, that of honor, of loue, of toyle, and of griefe. The matrimonie of honor is said to be tripartite. The first is metaphysicall, and super-natural, whereby God & mans nature do mystically meete together. The effect whereof, was in the incarnation of our Sauiour Christ. The second degree of the matrimonie of honour is, when God & the soule are combined, euen by grace and glorie. The third is, when God & his Church meete together, and are vnited in one mystical body.

The matrimonie of loue is, when an honest man and an honest woman are linked together by God, for the propagation of mankind.

The matrimony of toyle, & that which

is moſt cõmon in this laſt rotten world is, when men chooſe wiues, not by the eares, that is, for their good report; but by the fingers, to witte, for their large dowries: not in hope of iſſue, but in regard of their outward beautie, which fadeth away like the Lillies of the filed.

The matrimonie of griefe is nothing elſe, but the coniunction of the wicked and the reprobate: this kinde of matrimonie was of late yeeres put in vre and vſe, by the ſect of the Family of Loue.

The cauſes why matrimonie was inſtituted. Chap. 3.

GOd hauing finiſhed the workmanſhip of the world, created of euery ſexe two, male & female, & laſt of al he made man after his own image, giuing him for a copartner, a woman formed of the mans own rib, whom coupling together in matrimonie, he bleſsed, ſaying, Increaſe, multiplie, and repleniſh the earth.

The cauſes why he inſtituted matrimonie, bee fiue. The firſt, for the lawfull generation of children in his feare, euen in the time of innocencie, before man had ſinned. The ſecond, for the a-

uoy-

uoyding of vnclean fornicatiō. The third cauſe, for the mutuall & reciprocall conſolation and ſuccour, which the one might miniſter vnto the other in diſtreſſes. The fourth, to bee a token or type of the Eccleſiaſticall marriage betweene Chriſt & vs. The fift cauſe of the inſtitution of Matrimonie is, that aduerſaries might be reconciled by meanes of it, and made perpetuall friends.

How excellent a thing Matrimonie is. Chap. 4.

AMong all the ſocieties of this life, there is none ſo naturall, as that betweene man and wife. For (as wee ſee) all other ſocieties are accuſed of free will and election: but matrimonie proceedeth not onely of election and free will, but alſo of neceſsitie. The excellencie of it appeareth by foure reaſons. Firſt, matrimonie is auncient, as is manifeſt by the time and place, where it was inſtituted, and ϒ Euerie good is ſo much the more excellēt, by how much more ancient it is. Secondly, matrimony was ſanctified by GOD, and graced

ϒ *Ariſt. lib. 3 Topic. cap. 1*

by his sonne our Redeemer Iesus Christ his presence, ϒ *at Cana a Citie in Galilee, where he wrought his first miracle in his humanitie by turning water into wine.* Thirdly, *marriage*, as Saint Paul writeth, *is honourable among all*: and euery honourable thing is more eligible then that, which is not honourable. Fourthly, matrimonie is excellent, because two are better then one. Fiftly, matrimonie is notable, because it carrieth with it a shew of grauitie, and hath greater priuiledges: as in Florence at this day, hee that is Father of fiue children, straightway vpon the birth of the fift, is exempted from all impostes, subsidies, and lones. Also heere in England, a married man is not so soone prest into the warres as singlemen or batchelers. In a worde, nothing within the rounde circle of this worlde is comparable to matrimonie. What a wonderfull marriage is between the Sunne and the earth? the Sunne is the male, and with his vegetatiue heat, quickneth and nourisheth all earthly things: the earth is the female, and conceiueth trees and Plants.

ϒ *Iohn* 2.

Heb. 13.

If wee behold metals, wee shall find, that

that gold and siluer are married (I meane not in a niggards chest) for if a leafe of gold be put to a leafe of siluer, they will be so vnited, that they can neuer bee seuered. What more shall I adde to this induction? ¶ Hee that shunneth marriage, and auoydeth societie, is to be esteemed a wicked wretch (as the Pope is) or more then a man, as he whom Homer reprehēdeth, saying: that he was tribeleſſe, lawleſſe, and houſeleſſe. ¶ *Arist. li. 1. Politic.*

After what maner the auncients solemnized Matrimonie. Chap. 5.

THe rites of Matrimonie were diuers, according to the diuersities of Nations. The Grecians accustomed to burne before the doore of the newe married the axletree of that coach, wherein shee was brought to her husbands house, letting her to vnderstand, that she was euer after to dwell there.

Amōg the Romans ¶ The future couple sent certain pledges one to another, which most cōmonly they themselues afterwards being present, would confirme with a religious kisse. And whē the marriage ¶ *L. fi sponsa. C. de donat. ante nupt.*

riage day was come, the bride was bound to haue a chaplet of flowers or hearbes vpon her head, and to weare a girdle of ſheeps woell about her middle, faſtned with a true-loues knot, the which her husband muſt looſe. Herehence roſe the Prouerbe: *Hee hath vndone her virgins girdle*: that is, of a mayde he hath made her a woman. It is reported of ſome, that the wife, as ſcone as ſhee was come to her husbands houſe, preſented to her husband fire in one hand, and water in the other: which gaue to vnderſtand, that as theſe two elements were moſt neceſſarie of all others for conſeruation of mans life: ſo there could no ſocietie be neerer linked together, then that of the husband and wife.

The ancient Frenchmen had a ceremonie, that when they would marrie, the bridegrome ſhould pare his nayles, and ſend thē vnto his new wife: which done, they liued together afterwards as man and wife.

In Scotland the cuſtome was, that the lord of the ſoile ſhould lie with the bride before her husband. But becauſe this order was not decent nor tolerable among

mong Christians, king Malcome, the 3. of that name, in the yeere of our Lord 1095. aboliſhed that wicked cuſtome, & enacted, that euery bride thencefoorth, ſhould pay to the Lord for ranſome of her mayden-head, fiue ſhillings.

Marriages among the Gentlemen of Venice, were for the moſt part concluded vpon by a third perſon, the bride being neuer permitted ſo much as to ſee her new husband, nor hee her, till their nuptiall dowry was fully treated of & agreed, which being finiſhed, they were married with great pompe and ſolemnitie.

Concerning the ancient order of marriages in Turkie, they held it an vndecent thing, for the bride to bee brought home to her future husband with muſicall inſtruments, but they thought it meete, that the married couple ſhould preſent themſelues before God, with all humilitie and reuerence: and after that theſe ceremonies were ended, they were led to their bed-chamber, which was prouided for them in a very ſecret and darke place: the next morning at the dawning of the day, the husband (by Mahomets law) is boūd to aske his wife,

whether ſhe can read or no. If ſhe cānot, then muſt he learne her to reade. In like ſort, if ſhe can reade, & her husband not, then muſt ſhee teach and inſtruct him. This was the old maner of marriages among the Turks. Howbeit, at this day, they are growne to ſuch exceſſe of voluptuouſneſſe, that they rather reſemble beaſts then men.

Of Matrimony in England, at this day ſolemnized. Chap. 6.

MAtrimonie in England is accounted finiſhed, after that it is ſolemnized in preſence of the miniſter, & two lawfull witneſſes. Superſtitious ceremonies there are none. Onely the Prieſt is bound openly in the Church to aske the banes: to wit, whether any mā cā alledge a reaſon, wherfore they that are about to be married, may not lawfully come together. Which being done, and no exceptiō made, they then are ioyned in the holy linkes of Matrimony. Alſo, in ſome ſhires, when the marriage day approcheth, the parents of the betrothed couple, doe certaine dayes before the wedding, write

write letters, to inuite all their friends to the marriage, whom they desire to haue present. Afterwards, the marriage day being come, the inuited ghests do assemble together, and at the very instant of the marriage, doe cast their presents, (which they bestow vpon the new married folkes) into a bason, dish, or cup, which standeth vpon the Table in the Church, ready prepared for that purpose. But this custome is onely put in vse amongst them, which stand in need.

Moreouer, it is to bee noted, that if the wife bee an Inheritrix and landed, she is to let her husband enioy it during his life and hers: the which afterward descendeth to her eldest Sonne, or in defect of Sonnes, it is equally parted betweene her daughters. Howbeit neuertheless, if shee die barren without children, the husband loseth all: because landes euer (by the common law of England) follow the succession. But if shee once had a child by him, which was heard to cry, the courtesie of our country is such, that the husband possesseth the said lands during his life. If the wife haue only moueables, as money, plate, cattell,

and such like, all belong to her husband.

ℸ Smith. lib. 3. de Republic. Anglic. cap. 8.

To knit vp this discourse, ℸ If the husband haue any lands, either by inheritãce descended, or purchased and bought, and chance to die before his wife, shee shall haue the vsu-fruit of one third part of his lands during her life, as her dowrie, whether hee hath child by her or no.

The duties of the husband toward his wife. Chap. 7.

ℸ I. Pe. 3

THe duties of a husband toward his wife are 7. The first, that he ℸ giue honour to his wife, as the weaker vessell, for she is partaker of the grace of life. The second, hee must patiently brooke the hastinesse of his wife, for there is nothing in the world more spitefull then a woman, if shee be hardly dealt withall, or egged to indignation. Hence is the prouerbe: Anger thy dogge, & he will bite thee. The third dutie, ℸ The husband in any case must not haue carnall copulatiõ with any other but his owne wife, for ℸ is verie vniust, by reason it dissolueth the girdle of faith and chastitie, & is the next way to cause her to hate him: a womã is ie-

ℸ Casus lib. 1. Thesaur. Oecono. cap. 4.

lous,

lous, and naturally ſuſpicious, & ſith her husband breaketh with her, ſhe will not ſticke to breake with him, and priuilie borrow a nights lodging with her neighbour. The fourth dutie, the husband muſt not iniurie his wife by word or deede, for a woman is a feeble creature, and not endued with ſuch a noble courage as the man; ſhee is ſooner prickt to the heart, or mooued to paſsions, then man: and againe, he, that iniurieth his wife, doth as if hee ſhould ſpit into the aire, and the ſame ſpittle returne backe vpon his owne ſelfe. The fift, the husband in diſputations with his wife, muſt ſometimes confeſſe himſelfe vanquiſhed by her. The ſixt, the husband muſt prouide for his wife, and for her houſekeeping, according to his abilitie. The ſeuenth, the husband muſt ſuffer his wife to bee merrily diſpoſed before him, otherwiſe (a womans nature is ſuch) ſhee will by ſtealth find out ſome ſecret place or other to tattle in, and to diſport her ſelf. The eight and chiefeſt dutie is, that the husband haue a ſpecial regard not to make two beddes, for ſo he may take away all cauſes of diſpleaſure: alſo, if

eyther

eyther of them chaunce to iarre, by this meanes they may be soone pacified.

The duties of the wife towards her husband. Chap. 8.

BVt what shall the woman doe? shal shee doe what seemeth good in her owne eyes? no: for S. Peter speaketh vnto wiues in this wise: ℣ 1. Pe. 3 ℣ *Let wiues bee subiect to their husbands*: which is as much to say, as they must not contradict them in any point, but rather endeuour to please them by all meanes. The second duty, the wife must not forsake her husband in aduersity, or deride him, as Iobs ℟ Iob. 2. wife did, when shee bad him, ℣ *curse God and die*, but shee ought to comfort and cherish him, as a part of her owne body. The third, she must esteeme the maners of her husband to be the legall rules of her life. The fourth, she must not be too sumptuous and superfluous in her attire, as, decked with frizled haire, embrodery, precious stones, gaudy raiments, and gold put about, for they are the forerun- ℣ 1. Pe. 3 ners of adultery: ℣ *But let her haue the inwardman in her heart, which consisteth in the*

the incorruption of a meeke and quiet ſpirit, that is before God a thing much ſet by. For euen after this maner in time paſt did the holy women, which truſted in God, attire themſelues, and were ſubiect to their huſbands. The fift, ſhee muſt not bee ieaious, or miſtruſt her husbands abſence. The ſixt duty of a wife, is carefully to ouerſee her houſehold, and to bring vp her children and ſeruants in the feare of God. The ſeuenth, ſhe muſt not diſcouer her husbands imperfections and faultes to any, for by diſcloſing them, eyther ſhe makes her ſelf a ieſting ſtock, or els ſhe miniſtreth occaſion for knaues to tempt her to villany. The eight duty of a wife is, that ſhe gibe not, nor flout her husband, but beare with him as long as ſhe may.

Of Diuorcement. Whether the innocent party, after a diuorcement made, can marrie againe during the other parties life.

Chap. 9.

MAny mē now a-daies forgetting the plighted troth of man and wife, are ſo deuoid of iudgement and vnderſtanding,

ding, that they make no conscience to proue them separated, ϒ *whome God hath ioyned together.* Yea, some proceed further, saying, that a man hauing taken his wife in adultery, may not onely put her away, but also marry another, notwithstanding the first being aliue. Which last opinion of theirs, because it seemes somewhat probable, I will aswell as I can, discusse. S. Paul saith, that the Lord commaundeth the wife ϐ *not to depart from her husband: but and if shee doe, then he willeth her to remaine vnmarried, or bee reconciled vnto her husband.* In which words might be made a doubt, whether the Apostle meant the guiltlesse or guilty party. Howbeit, I finde a defensiue aunswere, namely, that hee meant the guiltlesse wife: for this commaundement (*let not the wife depart from her husband*) implieth not this sence, to wit, *let not the wife be constrained as guilty to depart from her husband*, but rather, *let not the wife beyng guiltlesse be authour of diuorcement, and so by order of law depart from her guilty husband.*

ϒ *Matth.* 19.

ϐ 1. *Cor.* 7.

Further, if it were lawful for the guiltles to marry againe during the other parties life,

life, there would be made a way for infinite diuorcements; yea, and the commonwealth would bee endaungered by reason of often dissentions, cauillations, and innouations: wheras otherwise, men knowing, that eyther they must liue singly, or be reconciled, seldome or neuer should we see diuorcements.

To knit vp this doubtfull and litigious question, I resolue on this, namely, that we being Christians should consider that the spirituall marriage, which is betwixt Christ and his Church, is now and then polluted by vs with spirituall fornication, and that notwithstanding all this, it pleaseth his Diuine maiestie to be at a new atonement with vs, and to cõfort vs after this maner: ☞ *Returne, O yee disobedient children, and I will heale your rebellions.* For euen ☞ *as a woman hath rebelled against her husband: so haue yee rebelled against mee.* In like sort it behoueth vs to forgiue one another, and to imitate our sauiour Christ, who mercifully pardoned the woman, whom the Scribes & Pharisees tooke in adultery, saying vnto her: ☞ *Goe and sinne no more.* To be short, wee ought to thinke how troublesome

☞ *Iere.* 3.

☞ *Ier.* 20

☞ *Ioh.* 8.

second

second marriages are like to be, both for the childrens sake, and also for the guilty party, who being out of all hope of reconciliation, will fall to despaire, and to greater vices, and perhaps neuer afterwards will become reformed.

Of Iealousie. Chap. 10.

IEalousie is a malady of the minde, ingendred of loue, which will not admit a corriuall or copartner in the thing beloued. To this passion the wild asse is most subiect: for in a whole herd of females there is but one male, and he is so iealous, that he will not permit any other to come amongst them: and when the female hapneth to haue a male colt, the sire with his teeth will bite off his stones, as fearing hee would couer his damme. Among men, the Italians bee most iealous, for they, if their wiues do but once commune, albeit openly with men, doe presently suspect them of adultery. The Germanes of all nations are lesse iealous, although their women bee very faire. Pope Pius the second, otherwise called Aeneas Siluius, in the yeere of our Lord 1461.

1461. being at the bathes in Germany, wondred much at the boldneſſe of the Dutchwomen, who would euen with men ſtep naked into the bathes; wherevpon hee was wont to ſay, that the Germanes were far wiſer then the Italians.

Our womē here in England, & although they be in the power of their husbāds, yet they be not ſo ſtraightly kept as in mew, and with a gard, as they bee in Italy and Spaine, but haue almoſt as much liberty as in France or in Germany, & they haue for the moſt part al the charge of ꝯ houſe & houſe-hold, which is the natural occupatiō & part of a wife. In ſumme, there is no nation vnder the cope of heauen leſſe iealous then ours, who tender their wiues ſo kindly and charitably, that ϒ at their deaths they make thē either ſole or chiefe executrices of their laſt willes and teſtamēts, and haue for the moſt part the gouernmēt of the children & their portiōs.

ϒ Smith. lib. 3. de Repūbl. Anglic. cap. 8.

ϒ Smith. lib. 2. de Repūbl. Anglic. cap. 8.

The ſecond Plant.

The duty of Parents towards their children. Chap. 11.

PArentes muſt haue a carefull eye to their childrē, becauſe thereupon principally

cipally dependeth the glory of their house. And that their duties towardes them may the more manifestly appeare, I will set downe what they ought to doe. First of all, Parents must teach their children to pray vnto God, to rehearse the Creed, and the ten commaundements, and to catechize them in the chiefest points of fayth. Secondly, they must beware, that they come not among such fellowes as sweare, curse, and such like, and to that end they must place discreet tutours ouer them. Thirdly, parēts must breake them from their willes, & correct them sharply, when they offend (yet not in their anger) for ℣ *in smiting with the rod, they shall deliuer their soules from hell.* Fourthly, parentes must not permit their children to weare gorgeous attires or newfangled dresses, but rather declare vnto them the vanity thereof. Fiftly, parents must procure them wise and learned teachers, when they are fit to goe to schole. Sixtly, parents must not marre their children by marrying them, during their minorities, neither cause them against their willes to bee assured. Seuenthly, parentes, must see,

℣ Prouer. 23.

that

that their children liue in vnitie, peace, and concord; for if debate and discord be pernicious among al men, how much rather betweene brethren? Lastly, parents must ordinarily vse equality amōg their children, so neere as they may, and not shew more affection to one then to another, lest thereby they prouoke them to anger and desperation.

Of the duty of children towards their parents. Chap. 12.

ϒ Colos. c. 3. & l. 1. ff. de obsequi. parent. & patron. præstād. & Pytha. in aureis carmin. ϒ l. ff. de agnoscēd. & alend. liber. §. 1. & 2. & l. 1. C. de alend. liber.

THe first duty of childrē towards their parents is, that they ϒ obey them in all things, for that is well pleasing vnto the Lord. Also, they must remēber, that the earthly father is the true representer of God the vniuersall father, & therefore & next after God to be had in reuerēce. The second duty of children towardes their parentes is, that they endeuour by all meanes possible to asswage their parents anger. Thirdly, ϒ children must helpe their parents in their old age, and supply their wantes with all necessary cōplements.

Of Brotherly loue, Whether a man should preferre his friend before his brother? Chap. 13.

NOthing is more acceptable vnto the Lord, then that brethren should loue one another. The which vndoubtedly by his soueraigne maiesty is ingrauen at our birth, for we see the first occasiō of this amity to be bred euen from our nativity. Therefore it is the duty of a brother not to bee angry or discouer the faults of his brother. Further, it is the part of a brother to loue his brother aboue all other, for he may daily get many of this friendly mould, and more, if these faile: but it is no more likely to get a new brother, then to get an eye, which is drawen out, or an hand, which is chopt off. Hence springeth that question, whether a man should preferre his friend before his brother? To this I answere negatiuely, that he should not; and especially for these two reasons. First, we are bound to follow nature, if shee leades vs not astray, (for who so euer followeth nature, followeth God, by whom she is directed)

directed) therefore we are bound to loue our brethren aboue our friends, seeyng that by nature we are chayned with our brethren, and whatsoeuer we bestow on them, we bestow on our selues. Whereunto soundeth that saying of the Poet: *Take heede, that thou make not thy friend equall with thy brother.* Secondly, the loue of brethren is better then the loue of friends, for it includeth in it more then the other; as for example, when friends be at variance, wee see nothing left betwixt them; but if brethren chaunce to disagree, the knot notwithstanding of brotherhood, in despight of them, remaines stedfast: moreouer, a man being forsaken of all his parasiticall friends, is neuertheless of his brother, as it were by a naturall instinct, receiued and comforted.

Hesiod. apud Plut. de fratern. amore.

To bee briefe, I exhort all brethren to assist one another with mutuall loue, & not to beleeue any whispering makebates, whose onely drift is to shift for themselues, and to oppose not onely friend against friend, but also for their owne priuate good, to put brother against brother. This exhortation of mine

if brethren will embrace, let them assure themselues, that they shall enioy the felicity of the celestiall Paradise, which is already prepared for them.

Of disobedient Sonnes, Chap. 14.

THe very Turkes themselues, according to the second commaundement contained in their Alcoran, do require such dutifull obedience of children towards their parents, that they expresly forbid any, vpon paine of death, to gainsay them either in word or deed. Besides, it is an article of their belief, that God wil neuer forgiue thē, who are accursed of their parents. Yea, they assure thēselues, that no sorrow, nor penitent contrition of mind is euer able to wash or do away the foule burthen of the parents curse.

ϒ *Caus. 6 q. 1. Can. 17.* Likewise, the ϒ *Popish Canonists doe condemne them as infamous, which rebell against their parents.* What then shall we do, that are reformed Christians? shall we suffer the Sonne to abuse the Father, to commence suit against him, & opprobriously to endamage him? no, God forbid. We wil rather & *lead him to the magistrate, who shal impose on him, what punishment soeuer*

& *L. si filius tuus. C. de patri. potest.*

th

the father demaundeth. Wee will *ye ſtone him to death for his vnnaturall diſobedience.* *ye Deut. 21.*

But ſuppoſe hee were left vnpuniſhed, would hee not (thinke you) be cut off as an vnprofitable member, by the iuſt iudgement of God? would not his daies be ſhortned? Yea, yea, hee ſhall not onely die in this world, but alſo his body in the world to come ſhall alway bee tormented in hot ſcalding lead, & his ſoule for euer ſhall endure the horrible paines of hell.

We read in our Engliſh Chronicles, that the ſonne of Henry the ſecond, king of this land, by the inſtigation of the French King, tooke armes againſt his owne naturall Father, betwixt whom diuers mighty battels being fought, the victory alwayes inclined to the father, ſo that the diſobedient & rebellious ſonne was enforced to deſire peace; which the father mercifully graunted, and forgaue him his offence. Howbeit notwithſtanding, God the auenger of ſuch abominable facts, puniſhed him for his diſobedience, by cauſing him to dye 6. yeeres before his father. A meet puniſhment (no doubt) for him, ſeeing that hee could not

tarie till after his fathers death. Further, we heare, that there was of late daies a certain man, that dwelt in a village neere to Cambray, who in a great fury threw his owne mother out of his house three times in one day, and the third time told her in anger, that he had rather see his house on fire, then that she should abide there one day longer. But mark the end; It fortuned that on the very same day according to his speech, his house was strangely fired, & quite consumed to ashes. An euident signe assuredly of Gods displeasure. The exâples whereof I would to God might serue for a warning to all children, if not to mollify, yet at least to terrifie thẽ frõ dealing crookedly & peruersly with their Parents, *Y whõ God himself cõmaũded to honor*, & left here in this world as semblable images of himselfe.

Y Exo. 20 Leui. 11. Deut. 5.

The third Plant.

Of the duty of masters toward their seruants. Chap. 15.

THe duty of Masters toward their seruants I comprise in sixe points. First,

First, I counsell masters not to keepe any seruants in their houses, that are giuen to swearing, gaming, whoring, drinking, or any such notorious crimes. Secondly, I exhort masters to haue a speciall care, that their seruants be catechized and taught in the word of GOD. Thirdly, they must not make them labour on the Sabboth day. Fourthly, they must see that their seruaunts lie not abroad in the nights. Fiftly, masters must grauely correct their seruants according to the quality of their faults, lest being let alone, they waxe bold, and so fall into worse courses. Lastly, masters must looke, that their seruaunts receyue their wages or hires at due times.

Of the Sabboth day. Whether a master ought to set his seruaunts at worke on the Sabboth day?

Chap. 16.

THe Sabboth both in the old & new testament is sanctified and hallowed; & ꝟin it magistrates, townsmē, & al men of what quality soeuer they bee, must surcease from working, chiefly for foure reasons, First, that they might remēber the creation

ꝟ Extr. de feriis. C. 1.

ꝟ L. 3. C. de feriis.

℣*Exod.* 20. creation of the world, for ℣ in sixe daies the Lord made heauen and earth, & all that therein is, and rested the seuẽth day. Secondly, that they might assemble together, & gratefully thank his diuine maiesty for his daily blessing powred down vpon them. Thirdly, that they might recreat, refresh, and repose themselues, to th'end they might labour, the next week more aptly. Fourthly, the Sabboth is to be obserued, by reason it is the seuenth day; which number containeth great and hidden mysteries. The skie is gouerned by seuen Planets. The reuolutiõ of time is accomplished in seuen daies, ℣*Gen.* 7. which we call weekes. ℣ God commaunded Noah to take into his arke cleane ℣*Gen.* 41. beasts & foule by seuen. ℣ Pharaoh dreamed that he saw seuen fat kine & seuen ℣2. *Sam.* 21. leane. ℣ Dauid deliuered seuen of Sauls sonnes to the Gibeonites to be hanged. ℣*Zac.* 3. ℣ Christ being termed the first stone of ℣1. *Reg.* 13. God, hath 7. eies. ℣ Seuen thousand men did God reserue, that neuer bowed their ℣*Zach* 4 knees to Baal. ℣ Zachariah in a vision saw a candlesticke of gold, with a bowle vpon the top of it, and seuen lamps thereir, ℣*Iob.* 1. & 7 pipes to the lampes. ℣ Iob had seuen sonnes.

ſonnes. ¶ Seuen Angels go forth before God. Neyther were ☞ the ſeuen brethren whom Antiochus put to death, voyd of a myſtery. ¶ S. Iohn in the Reuelation ſawe ſeuen candleſtickes, and in the middeſt of them the Sonne of man, hauing in his right hand ſeuen ſtarres. Moreouer he ſawe the opening of the ſeuenth ſeale, and the ſeuen Angels, which ſtoode before the Lord, to whome were giuen ſeuē trumpets. ¶ The Antichriſt is propheſied to ſit vpon a ſcarlet coloured beaſt, which hath ſeuē heads. By which al true Chriſtians be perſwaded, the Pope & his Cardinals attired in Scarlet, & his ſeuen hilled city of Rome are meant. What more ſhal I write of the worthines of this ſeuēfold number? mans life goeth by ſeuens, named climacterical yeres, which ☞ *Macrobius* hath well obſerued. Sith therefore it hath pleaſed God ſo to eſteeme of this number, let vs Chriſtians honour the ſame, as fearing the ſcourge of the commaūder. It was ordained by a good and godly act made in ☞ Parliamēt of Scotlād in the yeere of our Lord 1512. being the one and twentieth yeere of the raigne of Iames the fourth, that no markets, nor

¶ *To.* 12. ☞ 2. *Mac.* 7. ¶ *Apo.* 1. ☞ *Ibid.* 8. ¶ *Ib.* 17. ☞ *In Ciceron. de ſomnio Scipionis.*

fayres

fayres ſhould be holden on the Sabboth day. Which act King Iames the ſixt, our ſoueraigne Lord, by the conſent of his three eſtates, ratified and aprooued in the Parliament holden in the yeere 1579. condemning the breakers of the Sabboth to forfeit all their moueables to the vſe of the poore within that pariſh, where they dwelt. It was likewiſe there enacted, that no handy-work ſhould be vſed on the Sabboth, nor any gaming, playing, paſsing to Tauernes, nor wilfull remaining frō prayer & Sermōs, ſhould bee in any caſe exerciſed, vnder the penaltyes following: to wit, of euery man for his labouring, as often as he was taken in the fact, ten ſhilings: and of euerie perſon for gaming, playing, paſsing to Tauernes, and wilfull remayning from praier and Sermons on the ſunday, twentie ſhillings to bee preſently payed, and imployed to the releeſe of the poore in their Pariſh. I could wiſh, that ſome ſpeedy good order were taken here in England, for the breakers of the Sabboth. For many now-adayes, hauing beene idle all the weeke before, doe of ſet contumacie labour that day, in deſpight of the

the Lord & his Sabboth. Some from morning to euening do nothing els but play at dice or tables, swearing & staring at ꝑ least crosse of fortune. Others againe be delited with reading of pamphlets, louebooks, ballads & such like, neuer once so deuout as to name God, vnlesse shamefully abusing him. Oh how often do they vse on that day vnseemly speeches? the very Turks, I feare me, go beyond them in deuotion. For they duly on their festiuall daies resort to their Churches, neuer once gazing or looking aside as long as seruice lasteth. Thē seruice being ended, they go home each mā to his house, inuiting, & humbly beseeching the priests to beare them cōpany: with whō they questiō touching diuine matters, not by carping, nicking, & nipping, but with pure simplicity & feruent care; whereas many of vs Christians contrariwise, do openly prophane not only holidaies, but also the Lords day, and yet they terme themselues Christians. Christiās, O coūterfeit Christiās, & worse then Painims. Me thinks, if nothing else could moue you, yet the daily myraculous punishments inflicted on such prophane persons as you bee,

should

ſhould bee a terrible warning for you.

At Kinſtat a towne in France, dwelled a certaine couetous woman, about 47. yeeres ago, who was ſo eager in gathering together worldly pelfe, that ſhee would neither frequent the church to heare the word of God on ſunday her ſelfe, nor yet permit any of her familie to do it, but alway toyled about pilling and drying of flaxe, neither would ſhee bee diſſwaded by her neighbours from ſuch an vnſeaſonable worke. One ſunday as ſhe was thus buſied, fire ſeemed to fall downe among the flaxe, without doing any hurt. The next ſunday it tooke fire indeed, but was ſoone quenched. For all this, ſhee continued forwarde in her worke euen the third Sunday, when the flaxe againe taking fire, could not be extinguiſhed, till it had burnt her, & two of her children to death; for though they were recouered out of the fire aliue, yet the next day they all 3. died; and that which was moſt to be wondred at, a yong infant in the Cradle, was taken out of the midſt of the flame, without any hurt. Thus God puniſheth the breakers of the Sabboth. Famous is that example, which chanced neere London

don in the yeere of our Lord 1583. on the thirteenth day of Ianuarie, beeing Sunday, at Paris garden, where there met together (as they were wont) an infinite number of people, to see the beare-bayting, without any regard to that high day. But in the middest of their sports, all the scaffolds and galleries sodainely fell downe, in such wise, that two hundred persons were crushed well nigh to death, besides eight that were killed forthwith.

In the yeere of our Lord 1589. I being as then but a boy, do remember, that an Alewife making no exception of dayes, would needes brue vpon Saint Markes day: but loe, the maruailous worke of God, whiles she was thus laboring, the top of the chimney tooke fire, and before it could bee quenched, her house was quite burnt. Surely, a gentle warning to them that violate and prophane forbidden daies. *ϒ Macch. li. 1. ca. 4*

Notwithstanding, I am not so straight laced, that I would not haue any labour done on Sundaies and holydaies. For I confesse, ϒ It is lawful to fight in our coũtries defence on any day. ϑ It is lawful to enter *& De consecrat. distinct. 3 Canõ. 12 in fin.*

enter into the bath: and it is lawfull for Phisicians and Apothecaries to temper and prepare medicines for the sicke, and for cookes to dresse meate for our sustenance. It is lawfull for vs to take paines to hinder our peculiar damages, for

ℽ *Matth.* 12. ℽ *What man is there that hath a sheepe, and if it fall on a Sabboth day into a pit, doth not lift it out?* In like manner, it is lawfull to worke, when there is an inundation or deluge of waters, and also vpon vrgent necessitie, to take vp a draught of fish, which for that day being let alone, would haue beene cast away. More yet would I write, if I feared not to be termed a gagling sophister, as hauing already discussed this question in & *my Commentaries vpon Persius.* I will therefore proceede to the next.

& *In Sat.* 5.

Of the duties of seruants towards their Masters. Chap. 17.

THe first duty of seruants towardes their masters is, that they be subiect

ℽ *Tit.* 2. vnto them, ℽ *and please them in all things, not answering againe,* nor replying, although otherwhiles they know better what

what is to bee done, then their maſters. The ſecond is, that they bee honeſt and faithfull vnto their maſters, and not (as many now a-dayes do) flatter & cologue with them, thereby thinking to get ſome bootie. The third duty of ſeruants is, that they ſeeke their maſters profit more then their owne. The fourth, that they reueale not to others their maſters ſecret affayres. The fift, that they defend their maſters, euen to the hazarding and loſing of their liues. The famous effect whereof, appeared in that couragious ſeruant of Maurice, Duke of Saxonie; who of late yeeres, ſeeing his maſter ſodainely aſſaulted by certaine Turks that lay in ambuſh, and caſt from his horſe, couered him with his owne body, and valiantly repelled the enemy, vntill certayne horſemen came and ſaued the Prince, but dyed himſelfe a little while after, being hurt and wounded in euery place of his body. Finally, to fill vp this diſcourſe, ſeruants muſt diligently and honeſtly guard their maſters, and their maſters goods: for ℣ *They that keepe the* ℣ *Prou.* *figge tree, ſhall enioy the fruite thereof*: 27. *and they that waite vpon their Maſters,*

ſhall

ſhall come to honour.

The fourth Plant.

Of the acquiſitiue faculties. *Chap.* 18.

NOw hauing ſufficiently diſputed of the chiefeſt parts of a family, I come to the laſt part, that is, to the acquiſitiue or poſſeſſorie faculties, wherof I find two kindes; the one naturall, the other artificiall. The naturall conſiſteth in breeding of cattell, in manuring of the groũd, in hauking, hunting, fiſhing, & in ſpoyles and pillages both by ſea & land. The artificiall way of getting, lyeth in exchanging, either ware for ware, as of cloth for ſilkes, of wool for graine: or els of wares for money. And againe, thoſe acquiſitiue Arts bee diſallowed, which are loathed of men, as the trade of Brokers, huxters, toll-gatherers, bawds, vſurers, and ingraters. Of which three laſt, after my next diſcourſe of money, I wil, God willing, entreat.

Of money, the chiefest part of the Acquisitiue facultie. Chap. 19.

MOney (as Plinie writeth) *was coyned by King Seruius of Rome, with the Image of a sheep and an oxe.* Others say, that it was first inuented at the siege of Troy. But I find that money was many yeeres currant before the warres of Troy. *Abraham bought a field of Ephron the Hethite for foure hundred siluer sicles of money currant among Marchants*; Which is of our money, three and thirtie pound, six shillings and eight pence. Howbeit, there is no vse of coyned money in sundry countries at this instant. In the coũtry of ϒ Pretious Iohn, salt goeth for money. The Indians of Peru neuer made any account of money, before the Spaniards robbed them of their golde. Besides, within these two hundred yeeres, mony was very scant heere in England: for King Edward the fourth, in the ciuill warres betwixt him and Henrie the sixt, beeing on a time pursued by the Earle of Warwicke, who then was turned to the contrarie side, bought a ship

Plin. lib. 33. ca. 3

Gen. 23.

ϒ Belul *the Aethiopian word, in English is* Pretius, *and not* Presbiter *or* Prester, *as heretofore it hath been mistaken in print.*

in the yeare of our Lord 1461. for eight ſcore nobles, to ſaile into Ireland: which price in thoſe times was eſteemed wonderfull deare. Alſo, in the yeare 1514. money coyned of leather was rife in this Realme. Of which kinde of money my ſelfe haue ſeene of late aboue ten buſhels in an olde Caſtle in Wales, ſtamped, as far as I remember, with the Duke of Lancaſters Image. For in thoſe dayes, certaine Dukes were licenſed to coyne money. So likewiſe we reade, that County Palatines, as Cheſter, Durham, and Ely, could then giue pardons concerning the pleas of the Crowne, and ſend writs in their owne names. In the Kingdome of Cathay, money is yet neither of gold nor ſiluer, nor of any other metall, but onely of the barke of mulbery trees, which is cut as well into ſundry ſmall, as great round peeces, whereon they engraue the names of their Country, rating them, as we doe ours, according to their greatnes and ſmaleneſſe. It is petty treaſon among them to employ any other money.

Sir Thomas Moore reporteth, that his faigned Vtopians did make chamber-pots, and other veſſells, that ſerue for

moſt vile vſes, of gold and ſiluer. Moreouer, hee ſaith, that they made great chaynes, fetters, and giues, wherein they tyed their bond-men, of the very ſame metalls: and whoſoeuer among them for any offence was infamous, by his eares hung rings of gold, about his necke was a chayne of gold. Thus by all meanes poſſible, they procured to haue gold and ſiluer among them in reproach & infamie. And if we Chriſtians examine our ſelues ſomewhat more neere, we ſhall finde, that money is one of the chiefeſt cauſes, why ſo many felonies, murthers and treaſons bee committed, and why the cry of the poore is ſo often come before the Lord. For this cauſe Plato the Diuine Philoſopher ſaith, that ☞ In a Common-wealth well gouerned, there ſhould not any money be vſed, becauſe it marreth good maners, and maketh the minde of a man couetous and inſatiable. *Plat li. 5. in leg.*

Of Bawdes.
Whether they ought to be ſuffered.
Chap. 20.

THe firſt that inſtituted ☞ filthy order of ſtewes, was Venus, who becauſe ſhee

alone would not seeme to be a whore, (as hauing lyen with Mars, Vulcan, Mercurie, Anchises, and sundrie others) appointed in Cypres, that women should prostitute themselues for money to all cõmers. Which custome was renewed be the Poets, who built most stately houses for whores, and ordayned, that they for the same should pay yeerely great summes of money. There bee some men liuing, that know how Pope Paul the third had aboue fortie thousand courtizans, that payed him an infinite tribute. The report goeth, that Pope Clement the 8. of that name, receiued of euery baudy house in Rome yeerely a Iull, that is, twenty thousand duckets.

These Panders are to whorehunters, as brokers to theeues. They entice yong lasses with gaudy garments, & deceitfull promises, to serue euery mans turne for gaine: which done, they teach these virgins their schoole-lessons, namely, to bring in swaggrers to outsweare a mã of his money, to faine thẽselues with child, made of a cushion (for cõcealment wherof, the bauds must be well bribed,) to caper in mens armes til they haue guld thẽ

of

of their purſes, to counterfeite teares with an onion, yea, & to vſe fine glozing ſpeeches, as: *Sir you miſtake your marke, I am none of your wanton Gilles, you abuſe my credit, my miſtris cals me.* And immediatly after, perceiuing the luſty wooer to haue mony in his purſe, ſhe begins by degrees to liſten, ſaying: *Many men will promiſe much, but performe little, they beare vs in hand, vntil they haue got their pleaſure of vs, and then away they go, but you looke like an honeſt man.* After this, the bawdes ſeeing their wenches deformed, they giue them drugges to raiſe their colours, and to ſeeme fayrer. This is the bawdes acquiſitiue facultie, whereby they liue. Some bawds haue a dozen damſels, ſome leſſe, yet of euery man they take largely, as 20. ſhillings a weeke, or tenne pound a month. It is ſaid, that lõg Meg of Weſtminſter kept alwaies 20. Courtizans in her houſe, whõ by their pictures ſhe ſold to all commers. But I returne to the extirpation thereof.

We read, that ϒ *Theodoſius the great, in the yeere of our Lord 392. vtterly chaſed all ſtewes out of his Empire.* For which notable act, his name euẽ at this day is greatly

ϒ *Socrat. li. 5. hiſt. Eccleſia. cap. 8.*

ly honoured. No lesse prayse deserueth Henry the eight of famous memory, for abolishing & putting down of the stewes in London, which then were innumerable. Therein he imitated the good K. Iosias, who *brake downe the houses of the Sodomites, that were in the house of the Lord.* Finally, no man is ignorant, that the pestilent disease of the French pockes was sent as a punishment to stewes.

2. Reg. 23.

Of Vsurers. Chap. 21.

Conarc rutnas li. 3. variar. resoluti. cap. 1.

He that receiueth any thing ouer and aboue the capitall summe that was lent, is an vsurer. For which respect I compare him to an aspe: for euen as he that is stūg with an Aspe, falleth asleepe, as it were with delight, but dieth ere he awakes: so an vsurer taketh great pleasure in his interest at the first, but at length hee is so ouercloyed with money, that he can neuer enioy any rest: the cause is his conscience, which like a multitude of furies vexeth his heart, and foretelles him of his euerlasting damnation. Hence it is, that the Romanes inflicted as great punishment on an vsurer, as on a theefe: and

not

not without cauſe, for hee that killeth a man, riddeth him out of his torments at once, whereas an vſurer is long in puniſhing and vndoing his creditour, cauſing him by little and little to pine away. Alſo, an vſurer by vndoing of one, vndoeth many, namely, the wife and whole houſhold.

Moe Gentlemen heere in England haue Vſurers, Banquers, and Marchants driuen to deſpaire, then eyther warres or ſickneſſe. For when a yong Punie commeth vnto them, deſiring to be credited for money or apparell, then one of them counterfeiting themſelues forſooth to be coy, like women, will burſt foorth into theſe termes: The world is hard, and we are all mortall, we may not venture our goods, God knowes how we earne our liuing: wherefore make vs aſſurance, and you ſhall haue tenne pounds (worth in ſilkes and veluets.) Well, this paſſeth on currant, aſſurance is giuen with a witneſſe. A little after, if the Gentleman hath not wherewithall to pay as well the intereſt, as the principall agreed vpon, whenſoeuer this reprobate cut-throate demaundeth it,

then presently as round as a ball, he commenceth his statute-marchant against him, and for tenne poundes profite, which was scarce woorth fiue pound in money, hee recouereth by relapse tenne pound a yeere.

O intolerable wickednesse! O diuelish hipocrites! and worse then those vngodly tenants, who seeing their Landlords heyre comming, said one to another, ¶ *This is the heire, come, let vs kill him, and we shall haue his Inheritance.* Darest thou, O wretched cormorant, hope to bee saued, and expect to bee partaker of the heauenly blessings? Art thou a Christian, and wilt suffer thy brother in Christ thus to miscarie through thy entanglements and exactions? No, no: thou art a member of Sathan, *thou art in the gall of bitternes, and in the bond of iniquitie.*

¶ Mat. 21. Mar. 12.

Act. 8.

Obiection.

The lawes of England do permit vsurie, to wit, two shillings in the poũd, therfore vsurie is not wicked.

Answere.

It is one thing to permit vsurie, and another to allow thereof. By our positiue lawes

lawes is meant, that those men, who cared not, how much they extorted out of poore mens handes for the loane of their money, should bee empaled and limited within certaine meeres and bounds, lest they ouerflowed reason. So that the lawes do but mitigate the penalties, and if it were possible, they would restraine men from it.

Of the particulars wherein Vsurie is committed.
Chap. 22.

A Man committeth vsurie sixe maner of wayes. First, ℣ whosoeuer lendeth corne vnto his neighbour, with promise, that at the redeliuery thereof, he should giue him somewhat more, is an vsurer. As for example, if hee lend to a man fiue bushels of corne at May, vnder condition that hee giue him sixe bushels at Bartholmewtide. Secondly, hee that forestalleth and intercepteth corne in the market, and that not for any want, but to sell it againe dearer then hee bought it, thereby to enrich himself with the impouerishing of many. Thirdly,

℣ *Panor. in cap. Cõsuluit. de vsuris.*

℣ he

ϒ L.1.& 2.C.de pignorat. action.

ϒ he committeth vsury, that for the loane of his money, receiueth a greater gage, then the money valueth, and claimeth the same as forfeit, the money being not repaied him at the prefixed time. Fourthly, he is an vsurer, that lendeth his money vpon cõdition, that an other buy his necessaries at his shop, or grind at his mill. Fiftly, he is an vsurer, that keepeth false ballances, and that selleth bad and musty things for good and new. Finally, he that incloseth commons, and turneth tillage into pastures, is an vsurer.

Whether it be lawfull for an householder to ingrate and ingrosse corne in the market, to the intent hee may sell the same another time at a dearer price?
Chap.23.

WHoso euer hee bee, that forestalleth corne in the market, and trãsporteth it home into his garners, there keeping it, vntill a dearer time fall out, without doubt committeth vsury. For euery man ought to sell as he bought, and doing otherwise, he is an vsurer, and must make restitu-

restitution of the ouerplus. ¶ *The which if he denie, he is eftsoone depriued of all power to make his last will and testament.* Besides, there be statute punishments ordained for the repressing of this filthy lucre: as, forfaits to the Clerkes of the market, & fines to be paid to the Prince, if the foresaid partie be taken in the maner. In summe, *& his cankred gold & siluer* (which hee hath thus receyued of the poore buyers) *and the rust of them shall be a witnesse against him at the fearefull day of iudgement, and shall eat vp his flesh as it were fire.*

¶ *Pauor. in cap. ad nostrã de empt. & vend. & Couar. runi. l. 2. variar. resolut. cap. 3. & lam. 5.*

The fift Plant.

Of Hospitality. Chap. 24.

HOspitality is the chiefest point of humanity, which an housholder cã shew, not only vnto his frẽds, but also vnto strangers & wayfaring men. For which cause ¶ he that keepeth a good house, & entertaineth strangers, is said to receiue Christ himself. And likewise

¶ *Chryſ. Hom. 44 ſup. Gen.*

likewise another holy father confirmeth, saying: ℣ we must tẽder hospitality without scrupulous inquisition, lest that the person, whom we exclude and shut out of doores, be God himself. This Abrahã knew very well, when he accustomed to sit in his tent doore of purpose to call in trauellers, and to relieue them. Among whõ ℣ *he entertayned on a time* 3. *Angels*. This also was not vnknowen to *Lot*, when as he vsed to harbour ghestes, and ℣ *compell Angels, being vnder the shape of pilgrims, to come into his house*. Wee read, that the harlot Rahab, for her hospitality, ℣ *was saued with all her household from death at the winning of Iericho*. Wherefore, Oh yee that be rich, see that yee keepe good hospitalitie, and relieue the impotent and distressed. To conclude, if wee consider more narrowly, and pierce more deepely with a sharpe eye into the benefits of hospitality, though no other cause could perswade vs, yet ℣ the monumẽts of the new testament might exhort vs thereunto.

℣ *Augu. lib. cõtra hæres.*

℣ *Ge. 18.*

℣ *Ge. 19.*

℣ *Iosu. 6.*

℣ *Luk 14*
Rom. 12
1. Tim. 3
Tit. 1.
Heb. 13.
2. Pe. 4.

Wherein good hospitality consisteth. Chap 25.

They

THey are greatly deceyued, who thinke, that hoſpitality doth conſiſt in ſlibber-ſauces, in ſpiced meates, or in diuerſities. For theſe are nought els, ſaue fooleries, and fond waſting of goods, whereby the fleſh is prouoked to lechery, & becommeth altogether inflamed, maſsy, and diſeaſed. Further, experience teacheth, that none are more ſubiect to ſickneſſes, then they, that gurmaundize and feed on ſundry kindes of diſhes. The reaſon is, becauſe that thoſe diuerſities, which they eat, be repugnant and contrary the one to the other, and breed putrifaction and corrupt humours within their bodies. Whereas contrariwiſe they, that liue on one ſort of meate and hardly, do looke faire, luſty, & well complexioned, and moſt commonly attaine vnto very old age. Good hoſpitality therefore conſiſteth not in glutonous diuerſities, but rather in one kind of meat, in clothing the naked, and in giuing almes vnto the poore.

Why housekeeping now adaies is decayed. Chap. 26.

The

THe causes, why hospitality is now adaies brought to so low a saile, are fiue. The first is ambition, which moueth Gentlemen, that are of large reuenewes, to weare gorgeous attires, to traile a costly port after them, to caualiere it abroad, and giuing vp house-keeping at home, to take a chamber in London, where they consume their time in viewing of stageplayes, in carousing of healths, and (perhaps) in vsing of courtizans. The second is hatred, which pricketh Gentlemē to fall out with their neighbors, and to enrich the lawiers by commencing of suites and controuersies. The third is couetousnesse, which perswadeth landlords to hoord vp substance for the Diuell, to enhaunce incomes, to rayse rents (for feare left yeomen keepe better hospitality then themselues,) and to conuert tillage into pastures. In consideration of which abominable abuse, it was most prudently enacted in the Parliament 1598. that all landes, which were conuerted into sheepe pastures, or to the fatting or grazing of cattell, (the same hauing beene tillage lands) should be, before the first of May in the yeere

of

of our Lord 1599. following, restored to tillage by the possessours thereof, and so should continue for euer. It was further enacted in the said Parliament, that euery person offending against the premisses aforesaid, should forfeit for euery acre not restored, the summe of twenty shillings yeerely, as long as the offence coutinued. The fourth reason, why hospitality is caried to so lowe an ebbe, proceedeth of building; for sooner shall wee see a Gentleman build a stately house, then giue almes, and cherish the needy. The fift and last cause of the decay of hospitality is gluttony, which enduceth men to prepare artificiall cookeries and diuers sorts of meate: whereas one large and wholesome messe of meat could peraduenture coūteruaile, yea, and go beyond all their iunkets, & dainty delicacies.

Of Almes, and the forgetfulnesse thereof in these dayes. Chap. 27.

THe poore, being an inferiour familie in Gods Church, are recommended by him to our charge, namely, that wee should

ſhould relieue them in their diſtreſſe, and conſider, that whatſoeuer wee do vnto them, wee do vnto Chriſt himſelfe, who for our ſakes left a glorious habitation, and became poore. Beſides, we muſt remember to giue almes vnto the poore, in reſpect of that holy mans ſaying: ℣ *The poore crieth, and the Lord heareth him, yea, and deliuereth him out of all his troubles.* Alaſſe, let vs ponder with our ſelues, wherefore did the Lord giue vnto many of vs ſuch great aboundance of wealth in this lyfe, aboue our brethren, if it were not to vſe them well, and to furniſh the needy. The ſimpleſt idiot of vs al doth very well know, that wealth was not giuen vs to hoord vp, no nor to conſume the ſame in ſuperfluous vanities. Why then do wee keep our clothes in our preſſes, our mony in our coffers? Why do wee miſſpend our goods in gaudy raymentes, in caualiering ſhewes, in feeding of houndes, in banqueting, in reuelling, and in a thouſand trumperies beſides? oh why do we not waigh in our minds, that whatſoeuer wee ſpend more then wee need, is none of ours, but the poores; and to detaine from them, is to pill and poll, yea,

℣ Pſ. 34.

yea, and perforce to ſpoyle them. What ſhall we ſay, when God will demaund an account of our ſtewardſhips? Doubtles, except we doe out of hand repent, and giue almes, wee ſhall bee caſt as a pray vnto the Deuill, and with him bee tormented in hell for euermore. O fearfull doome! The miſ-beleeuing Turkes are woont ſecretly to ſend their ſeruants abroad, and purpoſely to harken amongſt their neighbours, which of them hath moſt need of victualls, money, and apparel. Yea, and more then that, in their Muſaph or Alcoran they haue theſe wordes: Yf men knew, how heauenly a thing it were to diſtribute almes, they would not ſpare their owne fleſh, but would euen teare the ſame, and ſlice it into carbonadoes, to giue it vnto the poore. The Papiſts, that are ouerwhelmed in ſuperſtitiō & idolatry, do hope (althogh ſacrilegiouſly) to be ſaued by their almeſ-giuing. Oh what a ſhameful thing will this be againſt vs at the dreadful day of iudgement? Verily, I feare me, it will be eaſier for them, then for vs, to enter into the kingdome of heauen, if ſpeedily we amend not, and be bountifull vnto the poore. For *whoſoeuer* *Prou.* 21 *Mat.* 18

ſtoppeth his eares at the cry of the poore, ſhall alſo cry himſelfe, and not be heard. Where now-adayes ſhall we finde the woman of Sarepta to entertaine Elias? where are Abraham and Lot, to feaſt the holy Angels? If Eliza were now liuing, ſurely he ſhould want his hoſteſſe the Sunamite. Nay, which is more, if Chriſt himſelfe were here, he ſhould neither finde Martha to welcome him, no nor Mary to powre any ſweet oyntments vpon his head. The
Prou. 18 members of Chriſt *make ſupplication, and pray meekely: but the rich giueth a rough anſwer.* Lazarus beggeth ſtil without dores, and yet for all his begging cannot come by the crumbes of the rich mans table.

Wherefore extend your bounty vnto the poore, O yee that be rich, according to the proportion of your wealth, and as your good conſcience ſhall lead you, ſo giue. Remember that your daies be ſhort vpon earth, and that you haue but a ſmall time to liue. Diſtruſt not Gods promiſe,
Luk. 21. who ſaid, that & whatſoeuer is giuen to the poore, is lent to himſelfe, and looke what you lay out, ſhal be paid you again.

Obiection.

A man that hath a great charge of children,

dren, cannot well giue almes vnto the poore: therefore he may be excused.

Answer.

Marke what Christ saith: *He that loueth his father and mother aboue mee, is not worthy of me.* Mat. 20. *The loue of God is not with them, who will not benefit the poore.* 1. Ioh. 3. The widow of Sarepta preferred not her sonne before Elias in the time of famine; neither was that lost, which she bestowed on Elias. In a word, no man must despaire of Gods reward. *I haue beene young* (quoth the Prophet Dauid) *and now am olde; and yet saw I neuer the righteous forsaken, nor his seede begging their bread* publikely with vtter shame and discredit. Psal. 36.

Circumstances to be obserued in giuing of almes. Chap. 28.

HOwbeit for all this, I am not so indulgent and fond, that I would haue men to distribute almes without exception, and without due regard of circumstances.

staunces. For herein fiue things are to be respected: whereof the first is, that they giue their almes for the Lords sake, and that voluntarily, of their owne proper motion. The second, that they argue with them touching their religion, before they giue them any thing, to the ende, they may vnderstand, whether they bee true Protestants, or froward Papists, or Atheists. The third, that they dispute with them concerning their conuersation. The fourth, that they giue their almes vnto religious men, & to them that be old, blind, lame, or crazed and sicke of body. The fift & last circumstance to be noted, and followed in the distributing of almes, is, that men giue them not for a brauery, and vaineglory, to be praysed and extolled of the world, but rather of pure zeale and deuotion, not expecting any recompence againe.

Of Fasting. That an housholder should obserue fasting daies, Chap. 39.

Cas. in Apend. thesaur. Oecon.

EVen as learned and wise Phisicians, in euery fluxe of the belly occasioned

ned of surfet and repletion, doe for the most part prescribe an exquisite diet, and also a purgation, to wit, of Rheubarb or such like, to the end that not onely the superfluous substance of the belly may be drawne out, but also that nature may be strengthened by the secret property and vertue of the Medicine: so expert & wise housholders ought in time of famine specially to haue regard, that they lay down a limited order of fasting vnto their families, whereby they may not onely purge the rebellious humors of the flesh, but likewise in after-clappes sustaine themselues the better from pouerty and dearth. Oh, what is it for a man to spare two meales in a weeke, and bestowe the estimate vpon the poore? Alasse, it is not much out of their way. ϒ Ex. 24. & 3. Reg. 19. &

We read that the Iewes, so oft as they would pacifie or ask any benefit of God, vsed most commonly to fast. ϒ By fasting Moses saw God, & Elias after his fasting was entertained of God. ϒ The Niniuites fasted with repentance, and were pardoned. By fasting & Daniel reuealed Nabuchodonozors dreame. *Ter. de ieiun. aduersus Psychic. & Cyp. de ieiunio & tentatione Christi.* ϒ Ion. 3. & Dan. 3.

But if these examples can worke no cha-

charity in the adamant and steely hearts of our English Rookes: yet ciuill policie, mee thinkes, and his Maiesties commaundement might preuayle so much with them, that they obserue Frydayes, Saturdayes, Lent, and Ember dayes (so neere as they may) as fasting dayes, both for the preseruation of meates ordayned for their owne sustenaunce, and for the safegard of their consciences, and for the supplying of their neighbours wants.

Obiection.

Good meates doe nourish bloud, and doe reuiue as well the vitall as the animall spirits. As for fish, figges, and such like, they be slimy, windy, and make a man to be ill complexioned. And againe, fasting is more daungerous, for it weakneth and enfeebleth the whole body: therefore a man ought not to obserue fasts.

Answere.

All the commodities, which you bring on the behalfe of meates, are nothing in comparison of the good, that spring of fasting, for by it, men become capable of visions, and of the word of God; by it many

many ſickneſſes are alayed. Whereas on the contrary, by fleſh the body is enflamed, and tormented with hot burning agues, & with innumerable maladies beſides. So that the commodities of faſting, do farre exceede and downwaigh the diſcommodities thereof. Yet notwithſtanding, I verily beleeue, that old perſons, and cholericke folkes may be licenſed to eate fleſh. In like manner women with childe, ſchollers, and they, that by ſtudie & care haue annoyed their ſpirits, might be authorized from faſting. In briefe, I am perſwaded, that ȝ faſting is hurtfull for thē, which haue not attained to their perfect growth and ſtrength. *Hieron. ad Lat.*

Of true faſt. Chap. 30.

NEuertheleſſe, I am of this minde, that thoſe men obſerue not the true faſt, which hypocritically forgoe a meale or two, of purpoſe, colourably to hunt for worldly praiſe, and to bee accounted religious in the ſight of man: but they rather are the true and allowed faſters, that ſtrongly leane to the euerliuing God, that ſhunne, as the horrour of hell,

all earthly vanities, and that mortifie the filthy appetites of the flesh. Albeit the other (I confesse) is a coadiutour to that thing, and auayleth much for that purpose.

Whosoeuer therefore is willing to fast vprightly, and according to the ordinance of GOD, must fast with all the members of his body. First, hee must fast with his eyes, and not pry too much into the pompeous shewes, and dazeling beauty of this world, lest at the sight thereof, as of a Cockatrice, hee be wounded to death both of body and soule. Next, he must fast with his eares, that is, hee must not consent to the alluring speeches of Seminarie Priestes, Heretikes, flatterers, slaunderers, and such like, lest Sirenlike they entice him into their snares. Thirdly, hee must fast with his toung, and beware of blasphemies, lies, and vngodly communications. Fourthly, hee must fast with his mouth, that is, he must take heed that he eat and drinke no more, then sufficeth nature, and that he abstayne from meats at conuenient seasons, whereby as with a wing he may fly into heauen. Fiftly, hee must

fast

faſt with his heart, and refraine from ſinfull and idle thoughts. Sixtly, hee muſt faſt with his feet, and bridle them from beyng too ſwift to ſhead bloud, or from trudging to London for proces againſt his brethren.

The end of the ſecond booke.

THE THIRD Booke of the Golden-groue moralized.

The firſt Plant.

Of a Common-wealth. Chap. I.

A Common-wealth is a ſocietie of free men, vnited together by a generall conſent, to the end to liue well and orderly, not onely in regard of iuſtice, but alſo of commoditie, and

and for the preſeruation of themſelues; as well in peace, as in warre. The which is a thing naturall, both in reſpect of parts, to wit, a ſhire, a pariſh, and a family, whereof a Common-wealth is the accompliſhment: and of men naturally diſpoſed to liue in ſocietie.

Neuertheleſſe, there haue beene many ſocieties, which were not Common-wealths, but certaine baſe habitations in villages, where the weaker yeelded ſeruice to the ſtronger. Alſo, the Arabians at this day, wander vp and downe, ignorant of liuing, and do carrie about with them their wodden habitations, which they drawe vpon charrets, ſeeking for prayes and ſpoyles frō the riuer Euphrates, along vnto the ſea Atlantique. But to theſe and ſuch like, well may I apply that ſaying of the Philoſopher, namely, that ϒ he, which cannot abide to liue in companie, is either a beaſt, that is, a mōſtrous wicked man, or a God, that is, a mā ſurpaſsing the ordinarie ſort of vertuous men in perfection.

ϒ *Ariſt. li. 1. Politic. ca. 2*

The examination whereof, cauſed all that were free and liberally borne, to bee enclined vnto ſocietie, and to defend the

the Common-wealth with all their powers: yea, and ȳ thereunto to beare a greater affection, then to their parents. Although our families be destroyed, yet the Common-wealth standing, wee may in time flourish againe: but if the Common-wealth be destroyed, both we and our families must likewise come to vtter destruction. Let this serue for a watch-word to our English Fugitiues, who vnnaturally haue abandoned their natiue countrie, and now beyng become Seminarie Priestes and vncleane spirits, like vnto them ȳ *that* in the Reuelatiõ, *issued as frogs out of the Dragons mouth*, doe by all shamefull acts, and false counsels, suborne their countrymen to conspiracies against their Prince and Common-wealth.

ȳ *Accursius ad l. 7. C. de Procurat.*

& *Apoc. 16.*

The diuision of a Common-wealth. Chap. 2.

IT was a great controuersie among politicians, about the diuision of a Common-wealth; for some would allow but of two sorts: some contrarie appointed foure, and other fiue. & Polybius accounted

ȳ *Li. 6. de militari Romanorum disciplina.*

counted seuen. ϒ Bodinus, whose iudgement is most of all applauded, approoueth onely those three speciall kindes of a Common-wealth, which ϑ Aristotle hath mentioned. The first, a Monarchie, where the gouernmēt of the whole Common-wealth is in one mans hand. This kind, regarding the weale publike, more then the weale priuate, is named the soueraigne authoritie, as in England, France, Spaine, Denmarke, Polonia, and Swethland. The second, an Aristocracie, where the smaller number, and those of the best sort do beare rule; as the Senate of Rome in times past, and the Gentlemē of Venice at this present day. The third kinde of a Common-wealth is called a Democracie, where the regiment of a Common-wealth consisteth in the power of all, or else, of the greater part of the people: as in ancient times at Athens, and now at this present, the Cantons of Switzerland.

ϒ *Li. 2 de Repub. cap. 1.*

ϑ *Li. 4. Politic.*

Of a Monarchie. Chap. 3.

AMong all creatures, as well hauing life, as without life, one alwaies hath preemi-

preeminence aboue the reſt of his kind. ¶ This inferiour world obeyeth the ſuperiour, and is ruled by it, as we ſee by a certain vertuous influēce aſſociated with light heat, and (named by ſome, the quinteſsēce of the world) which iſſueth down frō the celeſtiall eſſence, and ſpreadeth it ſelfe through the lumpe of this huge body, to nouriſh all things vnder the Moone. In like maner, we ſee the Sunne the principall miniſter of this celeſtiall vertue, as a Monarch among the Planets, illuminating all the world with his gliſtering beames. We ſee the Moone as an Empreſſe predominant ouer all moiſt things. We ſee the fire bearing the ſoueraigntie ouer the other elements. In muſicall concents conſiſting of ſounds, wee ſee the treble as it were commanding the baſe. Among reaſonable creatures man onely is the chiefe. Among beaſts, the Lions. Among birds, the Eagle. Among fiſhes, the Whale. Among mettals, gold. Among graines, wheate. Among aromaticall ſpices, balme. Among drinke, wine. And to conclude, haue not the Bees one onely King? Is not vnitie the firſt of numbers, and when wee haue caſt

¶ *Ariſt. li 1. Meteorolog.*

our

our accounts, do not we returne the same to one totall summe? Thus by naturall discourses we see, that a Monarchy of all other regiments, is the most excellent.

ℸ *Isocr. in orat. ad Nico. & Arist. l. 12. metaphys.*

ℸ If we search ancient Fables, wee shall find that the gods were ruled by Iupiter. What blind Bayard therefore wil deny, that & al superiour & inferiour things are much better ordered by the arbitrement of one, then by the aduice of many?

Moreouer, there be foure forcible reasons, which proue that a Monarchy ought to be preferred before all other sorts of gouernments. Firſt, ℸ from the beginning of countries & nations, the gouernement was in the hands of Kings, who were not extolled to that high degree of maiesty by Ambition, but for their modesty, which was knowne to all men. Likewise, & that which is ancient & first, is more noble thē that which is newfangled & later. Secondly, the image of a Monarchie is found in priuate families. For the authority of a father ouer his children, may bee resembled to a royall gouernment, because the children are the fathers charge: hee alone must prouide for them, and their offences are by him chasti-

ℸ *Iustin. exlib. 1. Trog. Pompe.*

& *Arist. li. 3. Topic. cap. 1.*

chastised. With which concurreth that common speech: Euery man is a King in his owne house. Thirdly, a Monarchy hath continued aboue a thousand yeres; whereas the longest Aristocracie & Democracy haue not lasted aboue sixe hundred yeares.

Our Kingdome of Brittaine retained a Monarchie, from the time that Brutus first inhabited it, vntill Cadwallader, who was the last King of the British blood; which was aboue foureteene hundred yeares. Then in the yeare of our Lorde 574. the Kingdome was diuided among seuen of the Nobles, who still continued ciuill warre one vpon the other, vntill Ecbert in the yeare 800. reduced the seuen Prouinces into one whole Kingdome. Since which time there ruled Princes as Monarchs, vntill nowe this yeare of our Lord, one thousand six hundred. Whereby wee finde, that our Monarchie hath alreadie lasted full eight hundred yeares. Scotland likewise hath endured in a Monarchie, from the yeare of our Lord eight hundred and twenty, Dungall then raigning,

ning, vntill this present yeere. Fourthly, a Monarch carrieth a greater maiestie, whereby hee seemes gracious and amiable in the sight of his subiects, and dreadfull to his enemies. To conclude, let vs consent, that ϒ a Monarchie is the most excellent regiment of all others, as that which draweth neerest to Gods will, who is the Monarch of Monarches, King of Kings, and Lord of Lords.

ϒ *Plat li. 1. de leg.*

Obiection.

It is better to be subiect vnto God alone, then vnto man, for he foreseeth all things to come, and ϑ *without his prouidence one sparrow shall not fal on the ground.* And seeing that he is so carefull for these small things, will not he, thinke you, care for ϒ *man, that is of more value then many sparrowes?* Furthermore, wee are Christians, ϑ *chosen of God, and precious as liuely stones, and also made of a spirituall house, an holy priesthood, to offer vp spiritual sacrifices to God by Iesus Christ,* ϒ *with whome the presence of his spirit will alwayes be, vntill the end of the world.* Therefore iniurie is done vnto him, if wee allow of any other Monarch, but onely him.

ϑ *Mat. 10.*

ϒ *Ibid.*

ϑ *1. Pet. 2.*

ϒ *Math. cap. vlt.*

Answere.

Anſwere.

Euen as it hath pleaſed God of his diuine prouidence to ordaine the Sunne, Moone, and Elements, as Emperours ouer this inferiour world: ſo in like maner, he working by ſuch meanes and inſtruments, ϒ *conſtituted Moſes, Ioſuah, and others, iudges ouer his people*, by whom as his inſtruments, he brought to paſſe his ſacred will, and deliuered the Iſraelites from Egypt, where they were enthralled. And although hee defendes vs with an outſtretched arme, and hath illuminated vs with the light of his Goſpell, yet notwithſtanding, hee hath appointed Princes, as his vicegerents and inſtruments here on earth, to ſee his word planted, hereſies rooted out, and offenders by politicall lawes executed. ϒ *Exo* 3. *Deut.* 31

Monarches therefore muſt be obeyed, & as the miniſters of GOD, to take vengeance on the wicked. ϒ There is no power but of God, and the powers that bee, are ordained of God. Wherefore, ϑ Let no man ſpeake euill of the ruler of the Common-wealth. ϑ *Ro.* 13. ϒ *Ibid.* ϑ *Exod.* 22.

That hereditarie succession is better then Election.
Chap. 4.

ɣ *Lipsius lib. 2. Politicor. cap. 4.*

ɣ MAny affect the place of a Monarch, not to any good end (they beyng not good themselues) whome neuerthelesse the custome or lawe of Nations hath restrayned by a double bridle of election and succession. The latter is that, when Maiestie commeth of descent, and one Prince is borne of another. The other, when as birth-right being set aside, they are chosen by consent of voyces.

Succession without doubt is the better, as by reasons shall appeare. First, it is meete that the Sonne possesse the Kingdome for the Fathers sake. Secondly, the Sonne is brought vp to follow his Fathers steps, especially in defending of Religion. Thirdly, ȣ the alteration of matters giues opportunitie to strange and great attempts. Fourthly, the sonne by nature from his father obtayneth a smacke of policie, and beeing alwayes present with him, knoweth the state of the

ȣ *Tacitus li. 2. Histor.*

the Kingdome better then any other. Fiftly, the ſucceſſour is woont to adminiſter Iuſtice more conſtantly and ſincerely. Whereas the elect Prince muſt in a maner fawne on his electours and newe ſubiects. Finally, ϒ No authoritie can ϒ *Curtius lib. 4. hiſter.* proſper or endure, which is purchaſed by canuaſing and flatteries: and there is leſſe danger in the acceptatiō of a Prince, then in the election.

The duty of a Prince, Chap. 5.

THere are foure cheefe qualities neceſſary for a Prince to maintayne his reputation. The firſt is Clemencie, to forgiue treſpaſſes. For as the Sunne, when it is higheſt in the Zodiake, moueth ſloweſt: ſo the higher a Prince is ſoared to greatneſſe, the more gracious and meeke hee ought to bee towardes his humble ſubiects. The ſecond, to imprint the lawes and ordinances of G O D in his minde, and to leuell all his actions to the glorie of the King of Kings: as well for the health of his owne ſoule, which hee ought to hold dearer then his whole

kingdome, yea, then all the world: as for good enſample and imitation vnto his ſubiects. The third is liberalitie, to ſuccour poore ſcholers and ſouldiours; for as there is nothing more common then the Sunne, that communicateth his light to all the celeſtiall bodies, and chiefly to the Moone: ſo a Prince ought to impart part of his reuenewes to the diſtreſſed, and eſpecially aboue the reſt, to ſtudents and Souldiours. The fourth, to haue the courage and vertue to tolerate abuſes. For ϒ Although his power and authority extend ſo farre, that the country of India quaketh at his cōmandemēt: & although the fartheſt Iſland in the ſea doth ſerue & obey him: yet if he cannot bridle his own affections, his power is not worthy to be eſteemed.

ϒ *Boetius lib. 3. de conſolation. philoſoph. metr. 5.*

Of the name of Emperour. Chap. 6.

THis name Emperour the Romanes firſt inuented, not for their Kings, but for their warlike Generalles. Serranus, Camillus, Fabius Maximus, and Scipio the Affrican, as long as they gouerned

uerned the Romane hoſtes, were entituled Emperours. But when they finiſhed their warres, they were called by their owne proper names. Afterward, when Antonie was diſcomfited by Auguſtus Cæſar, it chanced that the Common-wealth came altogether into his hands. Whereupon the Romanes deſired that hee would not aſſume vnto himſelfe the name of King, becauſe it was odious vnto them, but that hee would vſe another title, vnder which they would bee his loyall and obedient ſubiects. Then Auguſtus beyng at that time Generall, and therefore named Emperour, choſe the title, to doe the Romanes pleaſure. So that Auguſtus Cæſar was the firſt, that called himſelfe by the name of Emperour. The cauſe why they hated the name of King, was by reaſon that their Forefathers in auncient times, hauing depoſed their King Tarquin for his tyrannies and Rapes, had forbidden by an Edict and ſolemne oth, the name of King euer after to bee vſed among them. Auguſtus beeing dead, Tiberius ſucceeded him in the Empire of Rome; then Caligula, Claudius, Ne-

ro, and foure and thirtie more, before the Empire was by Constantine the great, in the yeere of our Lord 310, transferred to Constantinople, where it continued vnited vntill the yeere of our Lord, seuen hundred ninety & foure. At which time the Empire was parted into the East & west, which lasted in ỹ sort, vntill the yeere of our Lord a thousand, foure hundred, fiftie and three, Constantinople, to the great disparagement of all Christian Princes, was take by the great Turke, called Mahomet the second. Neuertheleſſe, the Empire of the West, or rather of Germanie, since that time hath as yet remained with the house of Austria, Rodolph the second now raigning.

Of the name of King. Chap. 7.

TOuching the title of King, it is to bee noted, that according to the diuersitie of Nations, so did they diuersly nominate their Princes: to wit, among the Egyptians they named them Pharaoes: among the Persians, Arsacides: among the

the Bythinians, Ptolomeyes: among the Latines, Siluii: among the Sicilians, Tyraunts: among the Argiues, Kings: among the Saracens, Amiraes: and now of late among the Persians, Soldanes. In the beginning of the world, all Princes were termed Tyrants: but when people beganne to perceyue, how great difference was betwixt the one & the other, ϒ they agreed among themselues, to call the good Princes Kings, and the wicked Tyrants. Whereby wee see, that this title of King is authorized only vnto iust Princes, and that do well deserue to be so named.

ϒ *Plutar. lib. de Repub.*

In this Realme of England, there hath not at any time beene vsed any other generall authoritie, but onely the most royall and kingly maiesty. ϑ *Neyther hath any King of this Realme, taken any inuesture at the hands of the Emperour of Rome, or of any other forraine prince, but held his kingdome of God to himselfe, and by his sword, his people and crowne, acknowledging no Prince in earth his superiour, and so it is kept and holden at this day.*

ϑ *Smith. lib. 1. de Repub. Anglicã. cap. 9.*

Of a Gynecracie, or womans reigne. Chap. 8.

WOmen by gouerning haue got no lesse renowne then men, as is euident by learned Histories. For which cause ¥ The Diuine Philosopher found great fault with his countrymen the Grecians, because their Noblewomen were not instructed in matters of state and policie. Likewise Iustinian the Emperour was highly displeased with the Armenians, ß For that most barbarously they prohibited women from enioying heritages, and bearing rule, as though (quoth he,) women were base and dishonoured, and not created of God. ¥ In the right of succession the sisters sonne is equall to the brothers sonne. Whereby is vnderstood, that womē are licensed to gouern, as well as men.

¥ *Plat. li. 34. de legumla.*

ß *Nouel. 21. de Armen.*

¥ *Iustin. in Nouel. 18. cap. 4. §. neq; illo de cæter.*

Moreouer, there bee two forcible reasons, that conclude women to bee most apt for Seignories. First, ¥ there is neither Iew, nor Grecian: there is neither bōd nor free: there is neither male, nor female, for they are all one in Christ Iesus.

¥ *Gala. 3*

The

The minds, and actions of men and women do depend of the ſoule, in the which there is no diſtinction of ſexe, whereby the ſoule of a man ſhould be called male, and the ſoule of a woman female. The ſexe rather is the inſtrument or meanes of generation; and the ſoule ingendreth not a ſoule, but is alway permanent and the verie ſame. Seeing therefore that a womans ſoule is perfect, why ſhould ſhe bee debarred by any ſtatute or ſalique law frō raigning? ϒ The body is but lumpiſh, & a vaſſall to the ſoule, and for that reſpect not to be reſpected. Secondly, ϑ vertue excludeth none, but receiueth al, regarding neither ſubſtance nor ſexe. What ſhould I rippe vp the examples of ſundry nations, ϒ which preferred womē before themſelues? And for that cauſe ϑ they did neither reiect their counſels, nor ſet light by their anſwers. Semiramis after the death of her husband Ninus, fearing leſt the late conquered Aethiopians would reuolt and rebell from her Sonne, yet young of yeeres and ignorant of rule, tooke vpon her the principalitie, and for the time of his nonage, ordered the Kingdome ſo Princely, that ſhe

ϒ *Ariſto. li. 1. Polit. ca. 3. ϑ Senec. in Epiſt.*

ϒ *Lipſius li. 1. Polit. cap. 3. ϑ Tacit. li. de mor. rib. Germanor.*

ſhe paſſed in feates of Armes, in tri umphes, conqueſts, and wealth, all her predeceſſours. Nicocris defended her Empire againſt the Medes, (who then ſought the Monarchie of the world) and wrought ſuch a miracle in the great Riuer Euphrates, that all men were aſtoniſhed at it; for ſhee made it, contrarie to mens expectation, to leaue the auncient courſe, and ſo to follow her deuice to and fro, to ſerue the citie moſt commodiouſly: inſomuch that ſhe did not onely ſurpaſſe all men in wit, but ouercame the Elements with power. Iſis, after the deceaſe of her husband Oſyris, raigned ouer Egypt, and tooke care for ſo much prouiſion for the Common-wealth, that ſhee was after her death worſhipped as a Goddeſſe. Debora iudged Iſrael; Iudith the Bethulians: Lauinia after the death of Eneas gouerned Italie: Dido Carthage: Olympias Pirrhus his daughter ruled ouer Epire: Aranea was Queen of Scythia: Cleopatra of Egypt. Helena, after the death of Leo the Emperour, reigned in Conſtantinople ouer all Aſia as Empreſſe. Ioanna was Queene of Nauarre, and marying with Philip Pulcher

the

the French king, made him king of Nauarre in the yeere of our Lord 1243. Margaret ruled ouer Flaunders in the yeere of our Lord 1247. And another Princesse of that name the only daughter of Valdemare the 3. king of Denmark & Norway, gouerned those kingdoms after her fathers death; and in the yeere of our Lord 1389. she tooke Albert the king of Swethland captiue, & kept him in prison 7. yeeres. Ioanna was Queene of Naples in the yeer 1415. Leonora Dutchesse of Aquitaine was married to Henrie Duke of Gaunt, and in despight of the French K. brought him Aquitaine & Poiteaux in the yeere 1552. Queene Mary raigned here in England in the yeere 1553. What should I write of Elizabeth our late gracious Queene? which by her Diuine wisedome, brought three admirable things to passe. First, her Maiestie reformed Religion, that by the Romish Antichrist was in her sisters time bespotted. Secondly, shee maintayned her countrey in peace, whē all her neighbour Princes were in an vprore. Thirdly, she triumphed ouer all her foes, both domesticall and hostile, traiterous and

out-

outlandish. If a man respect her learning, it was miraculous, for she could discourse of matters of state with the best Philosopher; shee vnderstood sundry kindes of languages, and aunswered forreine Ambassadours in their forreine tongues. If a man talke of the administration of iustice, all the Nations vnder the heauens could not shew her peere. In sum, her princely brest was the receiuer, or rather the storehouse of all the vertues, as well morall as intellectuall. For which causes England had iust occasion to reioyce, and to vaunt of such a gracious mother: To whom the Monarch of Monarches long continued her highnesse, and strengthened her (in peace and prosperity) to his perpetuall glory, confusion of all her enemies, and to our euerlasting comfort.

Of Tyrants. Chap. 9.

Lib. 1. de Repu. Ang. c. 7

SIr Thomas Smith termeth him a Tyrant, that by force commeth to the Monarchy against the will of the people, breaketh lawes already made, at his pleasure, and maketh other without the aduise

uise and consent of the people, and regardeth not the wealth of his commons, but the aduancement of himselfe, his faction, and kindred. Also, there be two sorts of Tyrants. ℣ The one in title, the other in exercise. He is in title a Tyrant, that without any lawfull title vsurpeth the gouernment. In exercise, he that hath good title to the Principality, and commeth in with the good will of the people, but doth not rule well & orderly, as he should. And so not only they, which behaue themselues wickedly towards their subiects, are called Tyrants, as Edward the second of this realme in the yeere of our Lord 1319, & Alphonsus of Naples, that lawfully came to the crowne in the yeere 1489, but also they are named tyrants, which albeit they behaue themselues well, yet they are to be called Tyrants, in that they had no title to the principality; as Sweno the King of Denmarke, that vsurped this Realme of England in the yeere 1017. and Pope Clement the 8. liuing 1600. who about two yeeres before, seysed on the Dukedome of Ferraria onely by pretence of a gift, which Constantine time out of minde bequeathed to the papacy. Further-

Bartol. in Tract. de tyran.

thermore, there bee ſixe tokens to know a Tyrant. The firſt, if hee ſends abroad pickthanks, talebearers, and eſpies, to hearken what men ſpeake of him, as Tiberius the Emperour was woont to doe. The ſecond, if he aboliſheth the ſtudie of learning, and ϒ burneth the monuments of moſt worthy wits in the Market place, and in the aſſembly of the people, leſt his ſubiects ſhould attaine to the knowledge of wiſdome. As Alaricus King of the Gothes did in Italy, in the yeere 313. and the great Turke in his Empire. The third, if hee maintaine ſchiſmes, diuiſions, and factions in his kingdome, for feare that men ſhould prie into his doings. As the Popes haue done alway from time to time: and of late dayes the Queene mother in France. The fourth, if hee truſt ſtraungers more then his owne naturall ſubiects; and continually goeth garded with a ſtrong companie: As Vortiger ſometime King of this Realme did, when he brought in Hengiſt and the Saxons, and gaue them the countryes of Kent and Eſſex to inhabite. The fift, if he without cauſe command his chiefeſt nobles to be caſhiered and branded

ϒ *Tacit. in vita Agricol.*

ded with ignominie, or to be impriſoned and put to death, for feare leſt they ſhould wax too popular and ouermightie. Such a one was Frauncis Sfortia Duke of Millain, that cauſed Alphonſus king of Naples, villanouſly at a banquet to murther Earle Iames ſonne to Nicholas Picinio (whom hee had ſent Ambaſſadour to the ſaid Alphonſus) for no other cauſe, then for that hee feared his might, & becauſe the Braciques in Italie, & ſome of his ſubiects highly eſteemed him. The ſixt token to know a tyrant, is, if he doe away learned and wiſe men for no other intent, then that fearing they ſhould reprooue him, & write againſt his depraued and vngodly life. As Domitius Nero, that commaunded Seneca the Philoſopher, and the Poet Lucan to be ſlaine; and Domitian, that baniſhed the Poet Iuuenal for the ſame cauſe.

Whether it be lawfull for ſubiects to riſe againſt their Prince being a tyrant or an heretique?

Chap. 10.

EVen as the Prince ought to remooue the cauſes of miſlike, which his ſubiects

iects haue conceyued against him, and to extinguish the flame, that beyng nourished in one seuerall house, would breake into the next, and at last into the whole towne: so in like maner subiects ought to please their soueraigne, and to tolerat all rigour, yea, and to lay downe their neckes vpon the blocke, rather then to conspire against his power, which he hath from God. It may be, that he is raised as another Nabuchodonozor of the Lord, for a scourge to punish the transgressions and enormities of the inhabitants. ϒ *The dishonourable things, which a Prince doth, ought to bee accounted honourable.* Men must patiently (for they can do no otherwise) beare with an vnreasonable deare yeere, and vnseasonable stormes, and with many blemishes and imperfections of nature. Therefore they ought to endure with constant courages the heresies and tyrannies of their soueraigne. But, thou wilt say, subiectes must obey onely iust and vpright Princes. To which I answere, that ϑ *parents are bound to their children with reciprocall and mutuall duties.* Yet, if parents depart from their duty, and prouoke their children to desperation;

ϒ *Plaut.*

ϑ *Eph. 6. & Colos. 3.*

peration: ¶ it becommeth not children to be lesse obedient to their parents. § But they are subiect both to euil parents, & to such, as do not their duty. Further, if seruants must be obedient to their masters, aswell curteous as curst, much more ought subiects to obey not onely their gentle, but also their cruell Princes.

¶ *Ibidem.* § *Calu. l. 4. Instit. cap. 20.*

This Didacus Couarruuias an excellent Lawier confirmeth, saying: ¶ If a Prince, (whether by succession or election he was made, it skilleth not) doth exceed the limits of law & reason, he cānot be deposed nor put to death by any subiect; Yea, § it is heretical to hold that paradox. For ¶ God is he, which changeth the times and seasons: he taketh away kings, & setteth vp kings: to the intent, that liuing mē might know, that the most high hath power ouer the kingdome of mē, & giueth it to whomsoeuer he will, & appointeth ouer it the most abiect amōg men. Hence is it, that we seldome heare of rebels, that euer prospered, but in the end they were bewrayed & brought to confusion. In the time of Henry the 4. there rebelled at one time against him the Duke of Exceter, with the Dukes of

¶ 2 *part. Decret. cap. 3. §. 4.* § *Soto li. 5 de iustitia & iure q. 1. artic. 3.* ¶ *Dan. 2. & 4.*

Glouceſter, Surrey, Aumerle, and Saliſ-
burie: and at another time the Earle of
Worceſter, the Archbiſhop of Yorke, &
Henry Hotſpurre ſonne to the Earle of
Northumberland; all which were either
ſlaine or beheaded. To come neerer the
ſtate of this queſtion, we find that Leona-
gildus, an ancient King of the Gothes in
Spaine, both a tyrant & an Arrian, in the
yeere of our Lord 568. purſued the true
Chriſtians, and exiled his owne ſonne,
becauſe hee was of the true Religion.
Wherupon this yong Prince being mo-
ued at the perſecution of the Chriſtians
in his Countrey, did twiſe raiſe Armes
againſt his Lord and Father. At the firſt
he was taken captiue and baniſhed; at
the ſecond he was put to death on Eaſter
day. By which example we may note the
effects of Gods iudgements, and rebuke
the raſhneſſe of this Prince, that rebelled
againſt his Soueraigne.

Wherefore, O yee that be ſubiect to
cruell Princes, refraine your furie, learne
to obey, and beware leſt the ſame chance
vnto you, which is faigned to haue chan-
ced vnto the Frogs, who being importu-
nate on Iupiter to haue a king, a beame

was

was giuen them: the first fall whereof did somewhat affright them, but when they saw it still lie in the streame, they insulted thereon with great disdain, & praied for a king of a quicker spirit: then was sent vnto them a Storke, which tyrannized and dayly deuoured them. In a word, rebels in taking care to auoid one calamitie, doe intangle themselues in a whole pecke of troubles, as by this fable of the Frogs is euident. And oftentimes it happeneth, that the remedy is more dangerous then the maladie it selfe; for of one Tyrant they make three Hydraes, or else in seeking to shunne tyrannie, they reduce their gouernment to a troublesome Democracie.

The second Plant.

The duties of the subiects.

Chap. II.

SEeing that the Prince and his subiects are correlatiues, & that it behoueth the Prince to gouerne, and the subiects to obey: it will not bee vnnecessarie

to admoniſh the ſubiects of their dutie as yet more particularly. Firſt, they ought to obey their Prince in all reſpects whatſoeuer: and in doing otherwiſe, they ſinne moſt grieuouſly. Euen as thoſe humours of the body which reſiſt one another, muſt conſequently vndo the whole conſtitution of the ſame: ſo ſubiects, vnleſſe they be obedient vnto their Prince, will in proceſſe of time fall to ciuill diſſentions, which ſeldome end but with the vtter deſtruction of them all. Wherefore they muſt agree to obey their Prince, like as the humours obey the phiſician. Secondly, ſubiects ought not to prouoke their Souereigne vnto indignation or wrath, which might fal out, if they ſhould faile to yeeld him that honour and loyaltie, which is conuenient for ſo great a Maieſtie. For the prince hath the ſame preeminence ouer his ſubiects, as the head ouer the body. The head obtaineth a double ſuperiority ouer the other members; firſt, becauſe it is higher and loftier; and alſo becauſe it directeth the members in their operations, ſeeing both the operations and inferiour ſenſe, doe increaſe in it, the which remaining ſound,

C. qui reſiſtit. 11 q. 3. & Clem. Alexan. lib. 3. Strom.

we

we haue our wel being: but if they should chance to be empaired, then either the members leaue off to worke, or else we become distempered, as appeareth in the outward decaying of our eye-sight, and hearing, or in the inward confusion of our fantasie, and hurt of memorie: euen so the Prince is aboue the people, his place is chiefest, his authoritie greatest. Next, he directeth his subiects, he keepeth watch and ward for their securitie, whereby he meriteth the name of a trustie and watchfull Shepheard. Thirdly, subiects ought to grant tenthes, fifteenes, & subsidies vnto their Prince, that thereby he may both maintaine his royaltie, and more safely defend the Commonwealth. Fourthly, Yit becommeth not subiects to detaine any thing away from their Prince, either publikely or priuily. Lastly, it is meete that they pray earnestly to God for his conseruation and long prosperitie.

YL. 1. C. si quis principi maled.

Of an Aristocracie.
Chap 12.

THe rule of a certaine and prescribed number of Noblemen & Gentle nē

respecting the benefite of the common wealth, is termed an Aristocracie: and if any ambitiously preferre their priuate commoditie before the publike good, & by conspiracies dispose of all matters appertaining to the common-wealth, as it please them, it is named an Oligarchy, For as iron is cõsumed by rust, although it auoideth all inconueniences, so some peculiar dammage or other sticketh to euery common-wealth, according to the nature thereof; as for example, this Oligarchy endamageth an Aristocracy; Tyranny is opposite to a Monarchy, & sedition to a Democracy. That Aristocracy is best allowed, where the gouernment is allotted to a few noble & vertuous men, which bestow most in cõmon seruices, & make lawes for the rest, directing their cogitations to no other scope, then the publick good of their country. The citizens of Venice doe deliuer the discussing of their matters, as well ordinary, as of importance, to the Senate, which are verie few in number, as not ignorant, how, few being made priuy of their matters, they should be the more priuily managed. Neuertheless, this kind of common-wealth being

Y Arist. lib 4. Politicor.

being cõpared with a Monarchy, will be found imperfect and farre inferiour. True it is, that siluer and tinne are good, but yet imperfect metals in comparison of gold, wherein the soueraintie and perfection of all metals consist. In like maner an Aristocracy well tempered may be good, but seldome it so falleth out. This Realme of England, when it was diuided into prouinces, as Mercia, Northũberland, & others, & ruled by the nobles, was soone surprized by the Danes: whereas if it had continued covnited, they durst neuer aduenture to set foot in any one place of this realme. Briefly, an Aristocracy disagreeth with the law of nations, which all men held in great estimation, for ȳ nations had kingdoms distinct, & kings appointed for them. The Israelites required a King of the Prophet Samuel: for, said they, *we will be like all other nations, and our King shal iudge vs, and goe out before vs, and fight our battels.* *ȳ L. ex hoc genere ff. de iustitia, & iure.* *1. Sa. 8.*

Obiection.

Mediocritie in all things is praise-worthy, & extreames dispraised: an Aristocracie is the mediocritie between a Monarchy,

narchy, and a Democracie: therefore it is best.

Answere.

The mediocritie betweene a Monarchy and a Democracy, is perfect and praise-worthy, if it could be equally diuided, and thereby the vertue drawne out; which is in a maner impoisible.

Of a Democracy.
Chap. 13.

A Democracy, of all regiments is the very worst, as being a market where all things are sold, & fashioned by owles, whose sight the night lightneth, and the day makes dim. What is more prepostcrous, then to see the multitude (a mōster of many heads) void of discretion, deliberating and determining on wise mens deeds, yea, & now & then on their liues? are not they still shuffling the cards, and desirous of new cōmotions? are not they wauering & corrupt? wretched, I say, & miserable is that common-wealth, which wants a head, & where the people raigne. ¶ Sooner will a foole be brought to play vpō a harpe, then the vndiscreet multitude be

¶ *Persius Satyr.* 5.

be made fit for magistracies. No man is so
foolish, that hauing need of physicians,
wise & experienced, he will put his body
into the hãds of rude & raw Emperiques.
Likewise, as of a Iudge incapable & vn- ϒ *Guiccia-*
discreet can be no expectation of righte- *rard. li. 2.*
ous iudgemẽts: so in a popular state full of *hist.*
confusion & vanity, there is no hope, but
at aduẽture of deliberation, & resolution
wise or reasonable. Which caused Ana-
charsis the Philosopher, when he saw the
Areopagites propoũding causes, and the
people resoluing thẽ, to say, that wise mẽ
among the Athenians moued matters, &
fooles determined thẽ. How great trou-
bles did the Florẽtines sustain by this sort
of gouernment, vntill of late it was redu-
ced by the Medicis into a monarchy? In
fine, the multitude cõpounded of many &
diuers spirits, of maners, & customs, can
neuer distinguish between good & bad
coũsel, by reasõ that & whatsoeuer is mo- ϑ *Thuci.*
derat, they esteem a kind of slouthful co- *li. 3. hist.*
wardize, & whatsoeuer is circumspectly
forewarned, that they hold to be curio-
sitie. But whatsoeuer is rash and hastie,
that is thought by them to bee couragi-
ously deliberated.

Obiection.

Obiection.

The Democracy of the Switzers hath continued without troubles two hūdred yeeres and vpwards: therefore a Democracy well constituted, may endure as long as an Aristocracy or Monarchy.

Answere.

Of the continuance of the Switzers popular gouernment, I find two causes. The first, they haue slaine all their noblemen, and they mistrust not one another. The second, the most factious and seditious of them are commonly abroad as mercenary Souldiers vnder the French king and other Potentates, and the rest at home more tractable, regard not how the world goeth.

The third Plant.

The members of a Common-wealth.

Chap. 14.

ALl the people, which be in euery royall common-wealth, are generally eyther Gentlemen or of the commonaltie. Of Gentlemen there be three degrees. Vnder the first and chiefest is the Prince comprehended,

ded. Vnder the second, Dukes, Marqueſſes, Earles, Vicounts, Barons, and Knights of honor. Vnder the third & laſt are cõtained Knights, Graduates of law, Eſquires, Maſters of Arts, Captaines, & they that beare the countenance and port of Gentlemen. Whereunto alſo might be added a fourth degree of Gentlemẽ, whom we name Gentlemen of the firſt head: I meane them, ϒ *to whom Heralds for money do giue armes, newly made and inuented, the title whereof ſhall pretend to haue beene found by the Heralds, in perʋſing and viewing of old Regiſters, where his anceſtors in times paſt had beene recorded to beare the ſame.* The Cõmonaltie likewiſe is diuided into Citizens, Artificers, Marchants, and Yeomen.

ϒ *Smith l. 1. de Repub. Anglic. cap. 20.*

Of Noblemen.
Chap. 15.

IF wee call to remembrance all things that wee haue ſeene, wee ſhall finde euery one thing in particular to excell the reſt of the ſame kind, in ſome perfection or other. Let vs looke vp into the Zodiake, and there wee ſhall ſee the Sunne

to

to surpasse the minour Starres. Among metals, Gold, Siluer, and brasse are best. Among stones, the marble, iuorie, and loadstone. Among precious stones, the Diamond, the Smaragde, and Saphire. Among trees, the Pine, the Iuniper, the apple-tree. And so among liuing things, some exceede others. What maruaile therefore is it, if among men, the verie same order be obserued? In the buying or selling of a horse, we glory and boast of his sire: and shall wee not respect, of what stocke and parentage a man is descended? Y Euery man, I confesse, commeth of Noble seede, that is to say, from God; but afterwards he becommeth degenerate and ignoble, by forsaking God his beginning, and by leaning vnto wicked vices. For which cause there was a law in Rome termed *Prosapia*, that is, the law of discent, by the which it was ordained, that when contentiō did arise in the senat house, for the Consulship, that they which descended from the Forquatians, Decians, and Fabricians, should obtayne the place before others.

Y Boetius lib. 3. de Consolation. Philosoph. metr. 6.

Concerning Noblemens priuiledges, they be many, wherof we will at this present

sent recite onely fiue. First, a Nobleman cannot be chalenged to the combat or lists, by any inferior man. Secondly, a Nobleman is sooner preferred to beare office in the Cõmon-wealth, to sit in cõmission, and to be an arbitrator betwixt party & party. Thirdly, by the ciuill law, the testimonies of Noblemen are sooner approoued. And whereas inferiour gentlemen must personally appeare in criminall causes, it is lawfull for Noblemen to be absent, so that they substitute an attorney or proctor for them. Fourthly, a Nobleman hauing committed an haynous offence, as murther or treason, is iudged by his peeres & equals: that is, ϒ *The yeomanry doth not go vpon him, but an enquest of the Lords of the Parliament, & they giue their voices, not one for al, but each seuerally, as they do in parliament, beginning at the yõgest L and for iudge, one L. sitteth, who is high steward of England for that day.* And this punishment is beheading: But if an inferior Gent. offend in this sort, then at the next sessions he hath 12. Godfathers on his life, & is condemned to be hãged. Fiftly, Noblemen and their wiues are licensed to weare clothes of gold, but

ϒ *Smith l. 2. de Republic. Anglic. cap. 27.*

Knights

Knights and Esquires are forbidden them.

To hasten to an end, this honour of auncestrie, as it doth adorne Noblemen, so doth it greatly disgrace them, if they liue not vertuously: For thereby they eclipse their genealogie, and become themselues vtterly vnknowne. In consideration of which abuse, a notable lawe was enacted among the Rhodians, to wit, ℣ That those sonnes, which followed not their fathers vertues, but liued wickedly, should be disinherited, & their reuenews giuen to the most vertuous of that race, not admitting any vicious heyre whatsoeuer.

The properties of a Gentleman.
Chap. 16.

THe meanes to discerne a Gentleman be these. First, hee must bee affable and courteous in speech and behauiour. Secondly, he must haue an aduenturous heart to fight, and that but for very iust quarrels. Thirdly he must bee endued with mercy to forgiue the trespasses of his friendes and seruants.

Fourthly,

Fourthly, hee must stretch his purse to giue liberally vnto souldiours, and vnto them that haue neede: for a niggard is not worthy to be called a Gentleman. These be the properties of a Gentleman, which whosoeuer lacketh, deserueth but the title of a clowne, or of a countrie boore. In breefe, it fareth with Gentlemen, as it doth with wine: which ought to haue foure good qualities, namely, it must not taste of the Caske: next, it must sauour of a good soyle. Thirdly, it must haue a good colour. Last of all, it must sauour of the goodnesse of the grape, and not be sophistically mingled with water and such like.

That Gentlemen must not greatly respect what the common people speake of them. Chap. 17.

THe common people ground their actions vpō fallible expectations: they are stout when perils bee farre off, and very irresolute when they approach. Who therefore is so braineſicke, as to beleeue their assertions? What else is glory, then a windie gale, neuer coming

ming from the heart, but onely from the lungs: ¶ *They that bee prayſed vnworthily, ought to be aſhamed of their prayſe.* Admit they bee iuſtly prayſed, what thing more hath it augmented to the conſcience of a wiſe man, that meaſureth not his good, by the rumour of the common people, but by the trueth of the conſcience? For which cauſe the Romanes built two temples ioyning together; the one being dedicated to vertue, and the other to honour: but yet in ſuch ſort, that no man could enter into that of honour, except firſt hee paſſed through the temple of vertue. § Honor (as the philoſopher ſaith) is a reuerence giuē to another, for a teſtimonie of his vertue. Inſomuch as honor is not attributed to vertue by dignitie, but rather it is attributed to dignity, by vertue of them that vſe the dignitie.

¶ *Bort. li 2. de Cō. ſol. Philo. proſ. 6.*

§ *Ari li 4. Ethic.*

¶ *Perſius ſatyr. 1.* Howbeit notwithſtanding, ¶ I haue not ſuch horny heart-ſtrings, that I would not at all haue mē to be praiſed; but my meaning is, that Gentlemen ſhould obſerue a meane and a limitation in their common applauſes, and fine ſoothings. For § to be altogether careleſſe (as Stoikes, and Cynicks would haue euery one to be) what

& Cicer. l 1. Offici.

men

men thinke of them, is not onely a marke of arrogancy, but also a token of a loose life. Wherfore Gentlemen must endeuour by all meanes, & without vain-glory, to keepe a good name, especially among their neighbors, & to beare themselues such men indeede, as they would haue all men account them. Whereto accordeth that saying of the Poet: ϒ Thou shalt liue well, if thou takest care to be such a one, as thou hearest how the people testifie of thee abroad. ϒ *Hor. li. 1. Epist. 17.*

Of Knights of honour. Chap. 18.

THose I call knights of honour, who, here in England, are named Knights of the Garter, and in France, Knights of the order of Saint Michael. The original of the honorable order of the Garter, was first inuented after this maner. Whē K. Edward the third had, by the means of Edward the blacke Prince his sonne, takē captiues King Iohn of France, and King Dauid of Scotland, & had put them both in ward at London, and also had expelled King Henrie the bastard of Spaine, restoring the Kingdome to Peter the law-

full King, then he, to honor and grace his victories, deuiſed an honourable fellowſhip, and made choiſe of the moſt famous perſons for vertue, and honoured them with this order, giuing them a garter adorned with gold and precious ſtones, together with a buckle of Gold, to weare only on the left legge. ¶ *Of which order he and his ſucceſſors, Kings & Queenes of England ſhould bee ſouereigne, and the reſt, by certayne lawes among themſelues, ſhould be taken as brethren & fellowes in that order, to the number of ſixe and twentie.* And this breefely touching the inuention and authour of the honourable order of Knights here in England. Now I will addreſſe my pen to write of the honourable order in France,

¶ Smith. lib. 1. de Republic. Anglic. cap. 18.

King Lewes the eleuenth of France, after he had made peace with his Peeres, whom in the beginning of his raigne, he had excluded from his preſence, inuented at Amboiſe, in the yeere of our Lord 1469. a ſocietie of honour, conſiſting of ſixe and thirtie Noblemen, and named Saint Michael Patron of them (euen as the Engliſh knights had deuoted themſelues to the tuition of Saint George) giuing

giuing to each of them a golden chayne, of the value of two hundred pound, which they were bound to weare daily, and not to bestow, sell, or gage the same as long as they liued; and if any one of them chanced to die, forthwith there was an electiō to dubbe another in his roome, not by voyces, but by little scrowles turned together in the forme of balles, the which they did cast into a bason, and the Lord Chauncelour was to reckon them. Then he, that had most balles on his side, was admitted to the society, the King speaking these words: *The honourable societie do accept of thee as their brother, and in regard of their good will to thee-wards, do bestow this golden chaine on thee: God grant thou maist long weare it.* When the King had spoken these words, hee gaue him a kisse on the right cheeke. This is the custome of dubbing knights of the order of Saint Michael.

Also, there be other orders of knights in Christendome, as, the knights of the golden Fleece, knights of the Bathe, knights of the paret deuised by the Pope, and knights of the Rhodes. But because the rehearsall of them is not much ap-

pertaining to our purpose, I cease to treat further of them.

Of Citizens. Chap. 18.

Ari. li. 2. Politi. cap. 2.

THE *that first inuented a Citie, was the cause of much good.* The which praise some attribute vnto eloquent men. Some to Saturne. And others to Orpheus and Amphion. For in the beginning of the world, people liued barbarously, like vnto bruite beasts: and the nature of man was such, that they not hauing either the law naturall or ciuill prescribed, rogued vp and downe dispersed in the world, & possessed nothing, except that, which by force they tooke away from others, & till there arose some notable mē both in wisdome and valour, who knowing, how it was to instruct mā, assembled all of them into one place, ordained a citie, and enuironed them round about with walles.

& Cic. in Oratione pro Sesti. & Plato li. 6. de legib.

Further, Citizens in generall are they, that liue vnder the same lawes and soueraigne Magistrates. But Citizens particularly are they, that are free-men, and do dwell in Cities and boroughs, or corporated townes. Generally, in the shire they

they be of no account, saue onely in the Parliament to make lawes. ¶ The ancient Cities appointed foure, and each Borough two, (whom we call Burgesses of the Parliament) to haue voyces in it, and to giue their consent and dissent in the name of the Citie or Borough, for which they be appoynted. ¶ *Smith. de Repub. Anglic.*

Whether outlandish men ought to be admitted into a Citie. Chap. 20.

¶IT is cōmonly seene, that sedition often chanceth there, where the inhabitants be not all natiue borne. This Lycurgus the Lawgiuer of the Lacedemonians rightly noting, ¶ instituted, that no stranger should bee admitted into his Commonwealth, but at a prefixed tyme His reason was ¶ because seldome it is seene, that the home-borne citizens, and the outlandish doe agree together. In the yeere of our Lord 1382 the Londiners made an insurrection, and slew the Iewes that inhabited amongst them. The Neapolitanes and Sicilians, in the yeere of our Lord 1168 rose against William their King, because hee gaue ¶ *Arist. li. 5 Polit. cap. 3.* ¶ *Rhodigin. l. 10. lection. antiquar. cap 5.*

certaine offices to Frenchmen, and killed them all in one night. The Citizens of Geneua repining at strangers, which resorted and dwelled among them, conspired together in the yeere 1556. to expell them, and ϒ if Caluin had not thrust himselfe between the naked swords to appease the tumult, doubtlesse there would haue bin a great slaughter. There is at this present day, a religious lawe in China & Cathaya, forbidding on payne of death, the accesse of strangers into the countrey. What shall I say of the constitutions of Princes, whereby straungers were vtterly extruded & excluded from bearing offices in the Common-wealth? ϑ Arcadius and Honorius Emperours of Rome decreed, that no mã out of the parish, where a benefice fel voyd, should be admitted minister. Likewise ϒ Pope Innocent the 3 was woont to say, that hee could not with a safe conscience preferre any strangers to be officers in the kingdome of Hungarie. King Charles the seuenth of France in the yeere of our Lord 1432. proclaymed, that no alien stranger should be preferred to any Ecclesiasticall liuing in his realme.

ϒ *Beza in Caluin. vita.*

ϑ *L. in ecclesiis. 11 de Epis. & clericis C. statuerunt.*

ϒ *Cap. bonæ. 4. §. intellexi-mus, de postulatione. prælat.*

For

For which respects, Princes must haue great regard touching the admission of strangers, and especially to their number. For if they exceede the native inhabitants in number and strength, then through confidence in their owne might, they will presently inuade & ouerthrow their too too kind foisterers.

Of Marchants.
Chap. 21.

FOrasmuch as there bee three sortes of Citizens: the first of Gentlemen, who are woont now and then for pleasure to dwell in Cities: the second, of Marchants: and the third of manuaries and Artificers: it is expedient, that I hauing already declared the properties of Gentlemen, should now consequently discourse somewhat of Marchants, and then of Artificers. By Marchants necessaries are transported from strange countries, and from hence other superfluous things are conueyed to other places, where they traffick so commodiously, that the whole Common wealth is bettered by them. Euery countrie hath a se-

uerall grace naturally giuen vnto it, as, Moſcouie is plentifull of hony, waxe, Martine-skinnes, and good hides. The countrey of Molucca yeelds Cloues, Sinnamon, and Pepper. In the Eaſt Indiaes grow the beſt Oliues. Damaſcus aboundeth with Prunes, Reyſins, Pomegranates, and Quinces. From Fraunce wee fetch our wines. From Francoford wee haue Bookes brought vnto vs. So that whoſoeuer conſidereth the generall cõmon-wealth of all the world, hee ſhall perceiue, that it cannot continue long in perfection, without traffique and diuerſities.

Of Artificers. Chap. 22.

Ari. li. 1. Politic. cap. 7.

AMongſt occupations, thoſe are moſt artificial, wher fortune is leaſt eſteemed: thoſe moſt vnſeemely, whereby mẽ do poliute their bodies: thoſe moſt ſeruile wherin there is moſt vſe of bodily ſtrẽgth: & thoſe moſt vile, wherein vertue is leaſt required. And againe, the gaines of tole gatherers and vſurers are odious: and ſo are the trades of Butchers, Cookes, Fiſhmongers, and Huxters. Pedlers likewiſe

wise & Chaundlers are accounted base, for that they buy of Marchants, to the end they may presently vtter the same away. In vttering of which, they cog and cooze̅ the simple buiers: then which nothing is more impious, or more hurtful to the conscience. These kind of men ȝ haue no voice in the common-wealth, and no account is made of them, but onely to be ruled, and not to rule other.

ȝ *Smith 1. de Republic. Anglic.*

Of Yeomen, and their oppression. Chap. 23.

A Yeoman is he that tilleth the groũd, getteth his liuing by selling of corne in Markets, and can dispend yeerely fortie shillings sterling. There is no life more pleasant then a Yeomans life: for where shall a man haue better prouision to keepe his Winter with fire inough, then in the Country? and ȝ where is there a more delightfull dwelling for goodly waters, gentle winds and shadowes, then in the country? This life was so highly regarded in ancient time, that euen Emperors & generals of war, haue not bin asha- med to exercise it. ȝ Herehence descēded Remus,

& *Xenop. in œconomic.*

ȝ *Persius satyr. 1.*

Remus, and Q. Cincinnatus, who, as hee was earing his foure acres of land, was by a purseuant called to the citie of Rome, & created Dictator. Diocletian left his Empire at Salona, and became a yeoman. Let a man repaire at any time to a yeomans house, & ther he shall find al maner of victuals, meate, & all of his own, without buying, or laying money out of his purse.

Y Horat. Epod. 2. & Cicer. de senec.

But now a dayes yeomanrie is decayed, hospitalitie gone to wracke, and husbandrie almost quite fallen. The reason is, because Landlords, not contented with such reuenewes, as their predecessours receiued, nor yet satisfied, that they liue like swinish Epicures, quietly at their ease, doing no good to the Common-wealth, & doe leaue no ground for tillage, but doe enclose for pasture many thousand acres of ground within one hedge, the husband men are thrust out of their owne, or else by deceit, constrained to sell all that they haue. And so either by hook, or by crook, they must needes depart away poore seely soules, men, women, & children. And not this extremitie onely do our wicked Ahabs shew, but also with the losse of Naboths life

Morus lib. 1. Vtopi.

do

do they glut their ouergreedie mindes. This is the cause why corne in England is become dearer then it was wont to be; and yet notwithstanding all this, sheepe and wooll are nothing better cheape, but rather their price is much enhaunced. Thus doe our remorceleſſe Puttocks lie lurking for the poore commons to ſpoile them of their tenements, but they ſhall *Iob.* 20. not long enioy them. And why? becauſe they are oppreſſours of the poore, and not helpers, their bellies are neuer filled, therefore ſhall they ſoone periſh in their couetouſneſſe.

The fourth Plant.

Of Counſell. Chap. 24.

COunſell is a ſentence, which particularly is giuen by euery man for that purpoſe aſſembled. There be fiue rules to bee noted in counſell. The firſt, to counſell well, wherein is implied, that whatſoeuer is propoſed, ſhould be honeſt, lawfull, and profitable. The ſecond, counſell muſt not be raſh and headlong, but mature, deliberated, and

and ripe, like vnto the barke of an old tree. Thirdly, to proceed according to examples touching things past, as, what shal chaunce to the Israelites, because they haue worshipped the golde calfe. Fourthly, to giue counsell concerning the present time, & of those things, which are comprehended in the senses. So Christ said vnto the disciples of Iohn, ¶ *Go, and shew Iohn what things ye heare and see. The blind receiue their sight, and the halt doe walke: the lepers are cleansed, & the deafe heare: the dead are raised vp, & the poore receiue the Gospel.* Fifthly, to foresee things to come, & to forewarne men of them, as, ¶ *He, that shall offend, shall be bound hand and foot, and cast into vtter darkenesse, where shall be weeping and gnashing of teeth.*

¶ Mat. 11.

¶ Mat. 22.

Of Counsellers. Chap. 25.

SEuen things are required in a counsellour; First, the feare of God, for hee is the only author of al good counsels. Secondly, experience in matters of policie. Thirdly, learning and knowledge in the lawes. For ¶ hardly will they bee infected with erronious vices, who learning hath purged. Fourthly, mildnes. Fiftly, a Coun-

¶ Cassio. lib. 8. Epist. 18.

sellour

sellour must bee naturally borne within that state where he gouerneth. Sixtly, he must bee secret, lest he worke to himselfe the occasion of his owne death; as the Bishop of Setto did: who because he reuealed to the French king, that Cæsar Borgias his master brought with him a Bull authentike, & ratified from the Pope his father, for a diuorcement to the French king, which hee dissembled, was by the said Duke eftsoone poysoned. Seuenthly, a counsellour (if it be possible) ought to be of noble parētage, for ϒ they which haue more nobilitie, haue more right in a cōmon-wealth, thē the ignoble. And euerie one esteemeth nobilitie in his countrey, as a thing very honourable, seeing it is likely, that the best parents should beget the best children: and nobilitie is the vertue of the stocke and race. ϒ *Arist. li. 3. Polit. cap. 8*

Of Parliaments. Chap. 26.

PArliaments are right necessarie in a commonwealth, & without them the whole estate is mortified and senseless. For euen as a man cannot liue without a soule: so a common-wealth cannot liue without

without Parliament. By experience it is found out, that they haue ſaued common-wealths frō ruine & decay. Greece had neuer ſo long flouriſhed, if the great counſell of the Amphictions, firſt inſtituted by Amphiction the ſonne of Deucalion, had not beene holden twiſe a yeere, in Spring time, and in Autumne at Delphos in the Temple of Apollo, which was ſeated in the heart of all Greece. The counſell of Nicene hindred the proceedings of the Arrians and cauſed the true religion to be planted. The Parliaments of Germany, where the Emperour and the ſeuen Electours meete, haue preſerued the ſtate thereof from the intruſions of the Turks. So likewiſe the Aggregation of the Genowayes, the Iourney or Diet of the Switzers, the great councell of the Venetian Gentlemen, the Diuan of the Turkes, the aſſembly of the ſtates of Polonia, the 7. councels of Spaine, to wit, the Councell of Spaine, of the low Countries, of the Inquiſition, of the Indians, of Italy, of the order of ſaint Iohn, & of warre: the meeting of the ſtates of Fraunce, and the Parliament of England conſiſting of the Prince,

Prince, Baronrie, and commonalty, haue maintained their commonwealths more securely, as well from hostile, as from domesticall enemies.

To hold a Parliament, is, when the Prince communicateth his affaires of importance with his subiects, demaundeth subsidies of them, taketh their aduice, heareth their molestations, & prouideth for thē reasonably. ¶ The Iudges in our Parliament of England, are the Prince, the Lords spirituall & temporall, & the cōmons represented by ỳ knights and Burgesses of euery shire & borough towne. The officers are the speakers, the clarks, and the cōmitties. The authour of this Parliament was King Henrie the third, induced therunto (as I suppose) by his Barons, who rebelling against him, made England tributary to Pādolph the Legat in the Popes name. And doubtlesse, the calling and holding of it, is the chiefest meanes of all our welfares. For in times past it appeased ciuill warres, it deliuered the whole realme from the incursions of forraine enemies, and maintained continuall warres abroad with the Scots and Frenchmen. In a word, this holding

¶ *Smith lib. 2. de Republ. Anglic. cap. 2.*

holding of Parliament is the anchor of our whole cõmonwealth, wherby it is set sure and stayed, as a ship in the water.

Of Iudgements. Chap. 27.

IVdgement is that, which is decreed by the Iudge, not altogether dissenting from the tenor of the law. Of iudgements some be called ciuill, some criminall: but because our Ciuilians haue largely treated of them, I will proceede to another diuision, which makes most for our politique instruction. Iudgements againe are either priuate or publique: Ordinarie or extraordinarie. Priuate iudgemẽts cõcerne testaments, successions, marriages, contracts, wardships, gardianships, bondages, & prescriptions. Publique iudgements are of grieuous offences against God and man: as, high treason, petie treason, murthers, rapes, felonies, riot, bribes, forgeries, and insurrections. Ordinarie iudgements are those, which are executed by the Iudge, according to the prescription of the law. ¶ Extraordinary are called, whẽ the Iudge departing somwhat from the rigour of the law, iudgeth more

¶ *Cuiacius in Paratit ff. de extraord. criminib.*

more mercifully according to his owne conſcience.

The cõmon & vſuall forme of iudgement, that is exerciſed here in England is by the great aſsiſe, or by a queſt of 12. men neceſſarily of that ſhire, where the defendãt dwelleth. Theſe men the ſheriffe warneth to appeare, vpõ paine of amercements. And appearing (vnleſſe exceptions be made againſt them) they be ſworn to tell the truth of that iſſue or criminall cauſe, according to their conſcience, and euidence or writings authenticall laid before them. Then theſe 12. men are ſhut vp in ſome roome hard by, & kept by a bailiffe without any kind of ſuſtenance, fire, or candle, vntil all of them agree vpõ one verdict about the ſaid iſſue or criminall cauſe. This is our common order of iudgement. There are likewiſe other formes, whereby iudgement is giuen, as by the Parliament, by combat, and ſuch like, which are abſolute, and without appeale; howbeit they be ſeldome vſed.

Of Iudges and their duty. Chap. 28.

IVdges muſt not goe aſtray from the right, but diſcharge themſelues pure &

innocent to God, the Prince, & the law.

ℨ L. omne C ad leg. Iuli repetund. & l. 1 ff. ad leg. Corn. de sicar.

ℨ They must not bee corrupted with bribes and extorsion, or by other mens brawles hūt for a pray. They must be mē for their yeeres, verie ripe in prouidence, iudgement & experience; for their countenance, seuer and graue; for their parentage (if it be possible) renowmed aboue the residue of the people; for their credit, strong in opinion with the common people. ℨ They must not pronoūce sentence against the states or the realme, or against the common law. Neither must they condemne any man vpon suspition: for better it is to suffer the guiltie to escape vnpunished, then to condemne an innocent. They must neither be too seuere, nor too remisse, but they must determine circumspectly, as the matter, and necessities require. Howbeit, in light matters let them be somewhat addicted to lenity, and in waighty affaires to seuerity, being tempered with a meeke coūtenance. And if they would needes remit penalties, forfeites, or capitall punishments, let them first satisfie the agrieued parties.

Iul. Paul. li. 5 sen. tent. tit. 25 apud Cuiacīū.

Iudges may erre sixe maner of wayes. First, when they bee partiall toward their friends

friends and kinsmen. Secondly, ϒ when they haue no power ouer them, whom they iudge. Thirdly, whē for hatred they prosecute any man. Fourthly, when they reprine men for feare to displease some great personages. Fiftly, when being greased in the fist with the oyle of golde, they wink at enormities, and corruption. Sixtly, when being vnlearned, they iudge rashly, and without premeditation,

ϒ *Sotus li 3 de iustitia & iure.*

Of bribes and going to law.
Chap. 29.

VV*O be vnto you* ꝯ *that haue taken gifts to shed blood, or haue receiued vsury and the encrease, and that haue defrauded your neighbours by extortion.* For you respect not what the lawe decreeth, but what the minde affecteth: you consider not the life of the man, but the bribes of the butcher. When the rich man speaketh, he is attentiuely heard: but whē the poore complaineth, no man giueth eare vnto him. Or if percase one of our fine-headed lawyers vouchsafe to take his cause in hand, he followeth it slowly, and in a dozen sheetes not hauing eight lines on euery side, hee layeth downe such fri-

ꝯ *Ezech. 22.*

uolous and diſguiſed contradictions and replications, that his ſuites ſhall hang ſeuen yeeres; yea, and perhaps a dozen yeeres, according to the number of thoſe ſuperfluous ſheetes, before they bee brought to any perfection, & vntill the poore client become farre behind hand. Nowadayes the common fee of an atturney is no leſſe thē a brace of Angels, notwithſtanding he ſpeake but once, and that (the Lord knows) very coldly to the right ſenſe of the ſuit. And if a poore man ſhould proffer him leſſe, he will aunſwere him in this maner: *Sir, behold my face and complexion, and you ſhall find, that it is all of gold, and not of ſilver.* Innumerable are the quirkes, quiddities, and ſtarting holes of our Engliſh petifoggers: for ſometimes when a definitiue ſentence is pronounced, they forſooth will inuent ſome apiſh tricke, either to ſuſpend it from execution vpon ſome ſmall cauillation or obiection, or els they call it into a new controuerſie by a Writ of error, or by a ciuill petition; or, to conclude, they find out ſome ſhift or drift to reuerſe and reuoke the ſentence. Thus doe they play the Sophiſters with

their

their seely cliēts, or rather conies, whom they haue catched and intrapped in their nets. But these disorders would be quickly reformed, if men will follow my counsell, which is, *To forbeare a while from going to law.* Honest and well disposed men might content themselues at home, and not gad euery foot to the Court of Common pleas, to the Chauncery, to the Starchamber. Neighbours, I say, and kinsfolkes, ought to regard one another, and to end all doubts and quarrels among themselues: I doe not meane by bruttish combats and affrayes, but by mediations, atonements, and intercessions. Man is by nature humane, that is, gentle and curteous: & good vsage will in time cause him to repent frō his former stubbernes. Many Coūtries haue their courts, Leetes, or Lawdayes, where men generally do meete together: there, me thinks, light controuersies and iarres might as soone be taken vp, and decided, as well as in far places. If this aduice of mine were obserued, we should haue fewer lawyers, and lesse controuersies.

Of Magistrates. Chap. 30.

EVen as in the body of a liuing creature the organe of seeing is ascribed only to the eies, & all the other offices do obey them as their guides: so in like maner, all offices in the commonwealth are cõmitted vnto wise magistrates, as to the eies of the realme, & the other members must be directed by them. For which cõsideration, I require in a magistrate learning and vertue, without which he is not worthie to bee termed the eye of a commonwealth, but rather a blind bayard, as wanting both the eies of the body, & the eies of the mind. When as we chuse a rapier, we chuse it not, because the hilt is double-guilt, and the scabberd of veluet, and beset with pearles: but because the point of it is sharpe to enter well, and the blade strong & stiffe: So hapneth it in the election of magistrates, namely, that they be learned and vertuous, rather then hãdsomely and beautifully proportioned in body. Strength of bodie is required in a laborer; but policy in a magistrate. This is profitable to a twofold scope, that the wise and feeble may commaund, & the strong

strong obey. Next, magistrates must consider, why the sworde of iustice both by the law of God and man is put into their hands; that is to say, they are the ministers of God, and the executioners of the law, to take vengeance on the wicked, & not to let offenders in any case wilfully to perseuere in their errours. In the beginning, euery maladie is easie to be cured: but if it be let alone for a while, it groweth past remedie. Magistrates therfore must in time prouide salues to redresse abuses: otherwise they incurre the anger of God. They must haue Lions hearts, that they shrink not in iust causes. They must bee constant, lest by their friends intercessions they waxe partiall. Lastly, they must be both graue & ciuill: graue in commaunding, & ciuill in conuersation.

Of the great cares and troubles of Magistrates. Chap. 31.

O How greatly are men deceiued, that perswade themselues, that magistrates doe lead the ioyfullest liues. Little know they, how vnquiet bee their thoughts. They thinke not of their long watchings,

and that their nature is weakened, and through such distemperatures their bodies languish. No man liueth exempt from some sorrow or other. Although ignorant men, and fresh-water souldiers, to whom warre is pleasant, account it felicitie to commaund: yet if they compare in an euen balance the waight of such troubles, as dayly happen in their Magistracies, vnto the weakenesse of pleasure, which proceedeth by commanding, they shall perceiue, that far greater is the toyle of the one, then the ioy of the other. How often are they combred with complaints? How long in perusing of informations? So that in fine their offices will not permit thē any contentation. ϒ Poore men that weary their bodies to get food for sustētation of themselues, their wiues and children, & do pay subsidies to their Prince, should liue in too great discōfort and dispaire, if great men & magistrates had nothing in this world but pleasure, and they on the contrarie side but toyles and calamities. But God hath otherwise disposed of the case. For they languish in mind: whereas poore men doe but weare their bodyes, which easily might be

ϒ *Cominęus lib. cap.* 13.

be recouered againe. The consuming of the vital spirites is in a maner irrecuperable; in so much as the cares of the one exceed farre the labour of the other.

Whether the Magistrates may receyue presents sent vnto them. *Chap.* 32.

ϒ THey that walke in iustice, refusing gaine of oppression, and shaking their hands from taking of gifts, shall dwell on high; their defence shall bee the munitions of rockes, and they shall see God in his glory. For ϑ gifts doe blind the eyes, and peruert the words of the righteous. No magistrates therfore must presume to take gifts, ϒ vnlesse they bee to be eaten or drunke vp within three dayes at the furthest, & that not of suters: for they giue them, to the intēt they may corrupt their authority, and to speed of their owne pleas and pursuites. Let them rather imitate Cicero, ϒ who as long as he was Pretour of Cilicia, would neither himselfe receyue, nor permit any of his company to take presents, no, not that beneuolence, which by the lawe Iulia was

ϒ *Esa.* 33 ϑ *Ex.* 23 *Deut.* 16 & *Eccl.* 20. ϒ *Lib.* 6. *Decretal. tit.* 3. *ca.* 11. ϑ *Cic. lib.* 5. *ad Atticum, Epist.* 10. & 16.

ϒ Plut. de Iside. was due vnto him. ϒ At Thebes the images of iudges were put vp without hands: whereby is meant, that they ought not to receyue any rewards, that were offered them. There is at this present time a publique law among the Switzers, that magistrates vnder payne of death should not take any thing eyther directly or vndirectly for iudging.

The fift Plant.

Of the Education of Gentlemen. Chap. 33.

ϑ Plat. li. 6. de legib. ϑ MAn is by nature a gētle creature, who with his happy nature getting good education, becōmeth diuinely disposed: but if he lacke this education, he waxeth the most wicked of all creatures, that are borne vpon the earth. Many drops of water (as we see) falling vpō the hard marble stone, do pierce and make it hollow. And the ground beyng well tilled and manured, beareth goodly corne. So in like maner a mā well brought vp, acknowledgeth his duty towardes his Maker, & knoweth how to conquer his owne

owne affections. Whereas contrariwise Gentlemen being euill nurtured, can neuer vnderstand how farre the power and abilitie extendeth, that God hath giuen them. For they neuer read it themselues, neyther are they taught by them that know it. ¶ *Nay, few that vnderstand it, are admitted to their presence: and if one bee, yet dare he not instruct them in it, for feare of displeasure; or if happily at any time hee put them in mind thereof, no man will abide him,* or at least he shall be accounted but a foole; peraduenture also it may bee taken in ill part, and so turne to his harme. Howbeit, the vertuous must not abstaine from their godly admonitions, seeyng that ¶ *they cannot benefite the Common-wealth more, then when they teach and instruct yoūg men,* especially in those times, wherein they are so corrupted, that they must needes by all well disposed persons, bee refrayned and restrayned of libertie. One saith, I am an heire, borne to a thousand pound land. Another sayth; *I haue a fat farme, and a house well furnished. What cause haue I to feare?* Let the world chance as it will. Another againe craketh and breaketh his lungs

¶ *Cōmin. lib. 5.*

¶ *Cice. li. 3. de Diuinati.*

Persius satyr. 3.

wel-

ϒ *Persius ibidem.* wel-nigh with windy bragges, because he is a knights eldest sonne, ϒ fetching his pedegree by a thousand lines & branches, from some worthy Lord, & because some neere kinsman of his is made Censour, Maior, Iustice of peace, or Lieutenant of the Shire, ϑ to whom he may say, Good morrow, Cousin.

ϑ *Persius ibid.*

Infinite are the fooleries of youth, which by due correction, & diligent exhortation must bee rooted out. I will therefore comprehend their education vnder foure lessons.

The first is instruction, vnder which are contained foure rules. The first whereof is, to teach children the feare and loue of GOD, and to shewe them, that they must not glorie too much in worldly goods. Secondly, to teach them, how to bridle their tongues, to bee modest, and to embrace vertue: for education properly, is nothing else but a bringing vp of youth in vertue. Thirdly, to shewe them the facultie of exercise, ϒ which serueth to the maintenance of health and strength, by ordering the body with light and gentle exercises. Fourthly, familiarly to declare vnto them exam-

ϒ *Arist. li. 8. Politicor. cap. 3 & 4.*

ples,

ples, as well of good men, as of wicked men, that thereby they may learne how the good are rewarded, and the wicked punished.

The second lesson appertayning to the instruction of youth, is prayse, that is, to commend them, when they doe well, that thereby they may be incouraged the better to goe forwards. For youth is like vnto moyst and soft clay, and for that respect, is to bee egged on to glory in well doing.

The third is counsell, which must bee giuen by their sage Vncles, or auncient men, cõcerning their duty towards their parents, elders, and teachers.

The fourth poynt of instruction is threatning and correction, which is to be vsed, when they offend and neglect to follow the aduice of their teachers, & when they begin to be heady, stubborne, and selfewilled. This the diuine Philosopher very well noted, saying: that *Ya boy, not as yet hauing fully and absolutely giuen himselfe to vertue, is a deceitfull, cruell, and a most proud beast.* Wherefore he must be bound with a schoolemaster, as it were with a strong bridle. *Plato Dialog. 7. de legib.*

The

The causes why so few Gentlemen now a dayes be vertuously disposed. Chap. 34.

I Find that there bee foure causes, why so few Gentlemen in this age, attayne to the knowledge of vertue. The first is, the corruption of the whole world: for now are ϒ *the abominations of desolation, These be dates of vengeãce to fulfill al things that are written.* The minds of men are so peruerse and barren, that they will not receyue the seed of true wisdome. Their cogitations are too much bent to the pompes and follies of this transitorie world. The second cause proceedeth of counterfeit and vnsufficient teachers, whose onely occupation is couertly to woo yõg Schollers, that come guideless and headless into the Vniuersitie: and hauing gotten them into their nets, they afterward let them runne at randon. But in my iudgement, such youths as suffer themselues to be snatched vp for haukes meate in this or the like maner, do therein imitate sicke folkes, who refusing the good Phisician, by some brayne-sicke

ϒ *Dan. 9. Mat. 24. Luk. 21. Mar. 13*

mans

mans counsell, do commit themselues to the tuition of such a one, as by ignorance killeth them. The third cause is the niggardize of parents, who continually labour to gather the grosse and vncóstant pelfe of this world, and in the mean time make no reckoning of their children, but permit them to grow old in follie, which destroyeth them both bodie and soule. The fourth and last cause, is the indulgence and fond loue of the parents, who take their sonnes from the Vniuersitie, as fruite from a tree, before it is ripe, or rather as pullets without feathers, to place them at the Innes of Court, where, as I haue written in my Commentarie vpon Persius, ϛ they gad to Stage-playes, & are seduced by flattering Coni-catchers.

ϛ *In fin. satyr.* 1.

Whether youths ought to be corrected? *Chap.* 34.

A Good huswife knoweth how hard a thing it is, to keep flesh sweet, & sauorie, vnlesse it be first powdred and put in brine. So likewise, it is impossible for parents to reape any ioye of their sonnes,

sonnes, except they bee first corrected. Roses must needes wither, when they bee ouergrowne with briers and thornes: and children that are assayled and ouertaken by whole legions of affections, must at last fall, if they be not accordingly succoured. ¶ *He that spareth the rod, spilleth the child.* And euen as Phisicions and Chirurgeons are very necessary in a Citie for the healing of diseases and bloudie wounds, so are rods expedient for the chastisement of the corruptions of the soule. Whereunto agreeth the Prouerbe: *Many times the rodde is better for children then bread.* This Xenophon cõsidered, when he brought in his youth *Cyprus, complayning, and telling his mother, that he was beaten by his master.* ¶ Our Ciuilians also thought it expedient, that boyes should bee punished. And do we not our selues see by daily experience, that those parents, who dandle and cocker vp their sonnes, and winke at their follies, be most commonly agrieued and brought to heauinesse? *An vntamed horse will be stubburne, and a wanton child wil be wilfull.* In like sort, suffer thy Sonne to haue his will for a time, and hee will become

¶ Prou. 13.

¶ Xenop. l. 1. Pædi.

¶ Lib. 9. & 19 ff. tit. 2.

Eccl. 30.

come (do what thou canſt) rude, inflexible, and wantonly diſpoſed to al maner of vices. Waxe, as long as it is ſoft and clammy, receiueth any impreſsion or ſeale, but being hardened, it receyueth none. So likewiſe, chaſtiſe thy child, and imprint diſcipline in his heart, while hee is young and towardly, and thou ſhalt bow him to what inſtruction thou wilt, but let him haue his owne ſcope, and ϒ he will rather breake then bow. ϒ *Seneca in Thyeſt.*

Obiection.

Diuers youths will performe more at a becke, then they would otherwiſe at a blow. Alſo, it is ſlauiſh, as ſaid Socrates, to be beaten: therefore youths ought not to be corrected.

Anſwere.

My meaning is not, that all youths ſhould be corrected; for many there be, that naturally are inclined to liue vertuouſly, and ſuch I would haue rather incouraged by prayſes, thē diſcouraged by threatnings. My queſtion only includeth ſturdie and ſtubborne youthes, who being let alone, will become worſe. And whereas you ſay with Socrates, that it is ſlauiſh to be beaten: I anſwere with the

ſame Socrates, that it is ſlauiſh to deſerue beating. If Socrates his free nature be not found, ſurely Socrates his ſlauiſh nature muſt be beaten, and that euen by Socrates his owne confeſsion.

Of Schoole-maſters and their duties. Chap. 36.

PRinces that in the frontiers of their enemies, keepe fortes and garriſons, doe chooſe wiſe and expert Captaynes to ouerſee them; otherwiſe it were better to batter downe the fortes, and to remoue the garriſons, then it ſhould come into the hands of the enemies. So in like maner parents, which tender the trayning vp of their childrē, ought to chooſe out a good ſchoole-maſter, that will not onely inſtruct them in learning, but alſo informe them in the precepts of good maners. Elſe, they imitate horſecourſers, whoſe onely delight is, to pamper and fatten their horſes, and not to manage them as they ſhould: ſo that when ſuch Iades come to trauell, they praunſe gallantly at the firſt, but in the midſt of their traueiling, their greaſe melting away, the

they founder and fall downe in the mire. Euen ſo young men hauing gotten but a taſte of learning, become ſo headie with a fond fantaſie of that little which they haue, that they tire and lie downe in the midſt of their bookiſh pryde. The conſideration whereof, hath prouoked mee principally to require in a ſchoole-maſter, morall and politique Philoſophie, thereby to inſtruct his ſchollers in awe, obedience, and loue. For would it not grieue the Prince to ſee his ſubiects rebellious? the Father to find his Sonnes diſobedient to his will? Withall, a ſchoole-maſter muſt bee endued with theſe nine qualities. Firſt, hee muſt be well skilled in Grammar, Rhetoricke, and Poetrie. Secondly, hee ought to haue diſcretion to iudge of his ſcholers nature and diſpoſition. Thirdly, courage to hearten and egge forward a toward youth. Fourthly, perſeuerance not to giue ouer his ſchoole vpon enuy or grudge of ſome particular perſon. Fiftly, hee muſt haue affability & courteſie, leſt his ſchollers, as apes, taking exãple by his froward looks, become rough and diſobedient. Sixtly, hee muſt vſe mediocritie in correcting,

that is, hee must correct thē according to the qualitie of their faults, and while he is so occupied, he must not reuile or nickname them. Seuenthly, he must be endued with some maiesty of countenance, & strength of body, otherwise he will bee contemned, and made a iesting-stocke. Eightly, with continence, to abstayne from lechery, and excesse in drinking, apparell, and such like. Ninthly, a schoolemaster must not impose more labours on his scholers, then they can well sustayne, least thereby hee cloying them with too much at once, doe make them dull, and so daunt them from their bookes. For it is loue that maketh vs to take delight, and to profite into our studies, And this is the cause, why plants moderately watered do grow, but being too much moystened, they are choaked and drowned.

That schoole-masters should haue large stipends.
Chap. 37.

ϒ *Cassio. lib. 9. Epist. 21.*

IN vaine doe I treate of necessarie schoole-masters, vnlesse parents bee gratefull vnto them; ϒ Stipends do nourish

rish Arts. Wherefore teachers are to be stirred vp to benefite the Commonwealth, through the augmenting of their allowances. ℣ Constãtine the Emperour enacted, that schoole-masters should haue large salaries payed them: whereby he got him an immortall name. It was also decreed by the Councell of Laterane, that ϒ prebẽds should be giuen to schole-masters. ℣ The like was done by the councell of Trident. It is great pitie that euery seuerall parish in this realme of England, hath not a good schoole-master constituted in it, for the trayning vp of youth, and an indifferent liuing out of the same parish, for his trauell. For lacke whereof, some carefull parents now-a-dayes, are constrayned to send their children a hundred myles off, eyther to Eaten Colledge, Westminster, Winchester, or other like places, where they pay much for their diet and tuition, and peraduenture so much, as beyng spared, might encourage them to keepe them the longer at the Vniuersitie. But perhaps you will aske mee, at what tyme I would haue schoolemasters receiue their exhibition? To which I answere: Eyther

℣ *L. medic. §: C. de profes. soribus & medicis.*

ϒ *In cap. de magi. li. 5. tit. 5*

℣ *Concil. Trident. sessio. 5. de reform. c. 1 & sessio. 23. de reforma. c. 18.*

the one halfe aforehand, and the other halfe at the halfe yeeres end, or els quarterly, or rather, ☞ The one half at the halfe yeeres end, & the remnant at the twelue moneths end. This is my foundation, which being wel layd, I doubt not but to see youths more ciuill, & better lettered.

☞ *Baldus ad leg. 1. de sufo frag.*

Whether it be better for parents to keep their sonnes at home with a priuate schoolemaster, or to send them abroad to publike schoole.
Chap. 38.

IN my iudgement this questiō is worth the deciding, to wit, whether Gentlemen should maintayne their children at the free-schoole, or rather at their houses, where they themselues may ouersee their towardnesse? They that approue this priuate teaching, alleadge three speciall reasons. First, children are by nature weake, & quickly surprized with infectious diseases, therefore they had rather haue them in sight, where they may bee tendred & regarded; which is likewise cōfirmed by that cōmon saying, namely, *The masters eye fatneth his horse*. Secondly,

ly, they will learne modestie and ciuility at home, whereas if they were abroad, they would become rude, impudent, and vicious. Thirdly, they being in number few, will bee more diligently taught and informed; which in a maner is impossible in a cõmon schoole, by reason of the confusion of so many scholers. Howbeit notwithstanding these reasons, publike teaching seemeth to bee of most force, and that for foure causes. First, because ϒ *the wisest sortes of men haue preferred the publike instruction before the priuate.* Secondly, a childe will get wit and experience by conuersing with many. Thirdly, when hee misseth in his lesson, he may in the common schoole speedily recouer that which is lost, by conferring with his mates. Fourthly, if he be by nature melancholike, crabbed, or wicked, hee will in a free-schoole bee reformed, partly for shame to bee beaten in the sight of many, and partly for feare, in seeyng offenders punished. These bee all the reasons which I can coniecture on the behalf of the publicke schole-master.

ϒ *Aris. li. 8. Polit. cap. 1. Xenoph. li. 1. Ped. & Quint. tiliã. l. 2. cap. 2.*

To knit vp this question of priuate

and publike teaching, this is my reſolution, that children, from the firſt time they be put to ſchoole, vntill they bee at leaſt thirteene yeeres of age, ſhould be cloiſtered at home with a priuate teacher, and then placed in the common ſchoole for two or three yeeres ſpace, till they be readie and fit for the Vniuerſitie.

Of Tutors in the Vniuerſitie. How to diſcerne a good Tutour. Chap. 39.

PArents in any caſe muſt not ſend their ſonnes to the Vniuerſitie, before they bee at the leaſt fourteene yeeres of age: whither being once come, they muſt curiouſly hearken (but not of vnlearned perſons and boyes, for they meaſure mens ſufficiencie by their owne fancie) after a good Tutour, that will not onely furniſh them with neceſſaries, but alſo reade himſelfe vnto them: otherwiſe, the parents may one day repent them of their ſonnes education. For many Tutours now adayes wil not ſticke to receyue a marke or twentie ſhillings

a quarter for each of their ſcholers tuitiō, and yet not vouchſafe once to reade themſelues vnto them, but to ſubſtitute young Bachelers of Arte, who, albeit ſome of them can reade tolerably, yet notwithſtanding they cannot correct, & prouoke the ſluggiſh, as wanting both diſcretion to iudge, and ſeueritie to compell. It is therefore very prudently decreed, although not alwaies executed, by the Vniuerſitie, that none ſhould bee a Tutor, vnder a Maſter of Arts, and yet not euery Maſter, but ſuch a one, that for his integritie of life, and ſufficiencie of learning, is admitted by the Vicechancelour, the Head of the Houſe, whereof the Tutour and the ſcholers are, and by the conſent of two Doctours, or two Bachelers of Diuinitie, to be a Tutour.

The qualities of a good Tutour be ten. The firſt is, that he be godly and vertuouſly giuen. The ſecond, that hee bee well ſeene in Humanitie and Philoſophie. The third, it is requiſite that he bee no leſſe then ſeuen and twentie yeeres of age, and no more then fortie, becauſe the one lacks audacitie and grauitie to commaund, and the other moſt commō-

ly

ly is negligent. The fourth, a Tutour must be sober as wel in words as in deeds. The fift, he must not (as many nowadayes do) suffer his pupilles to be idle, and to haue their owne willes. The sixt, he must chastise them seuerely, if they play at dice, sweare, fight, or such like. The seuenth, he must (if he may possibly) haue them in his sight and chamber. The eight thing required in a Tutour is, that hee bee famous in the Vniuersitie for his learning, and also well friended, that thereby he may both supply his schollers wants, and look that they be not iniuried. The ninth duty of a Tutour is, that he haue an especiall care and respect to his schollers battles, lest that by permitting thē to spend what they please, he incurre the displeasure of the parents, and so hazard his credit. The tenth and last duty of a Tutour is, that he keepe his schollers in awe and obedience; and not too familiarly insinuate himselfe vnto them, seeing that according to the old adage, *too much familiaritie breedes contempt*. And (in conclusion) whosoeuer giueth his schollers but an inch, may be assured, that they will (do what he can) take a whole ell.

The

The sixt Plant.

Of Grammar. Chap. 40.

GRammar is an Art that consisteth in speaking & enditing truly. It had the beginning, of noting what is more fit & vnfit in cõmunication; which thing men imitating in their speach, in processe of time inuented this Art. Although before Adams fall from Paradise, learning was naturall, yet neuertheless no man can now of himselfe come to the knowledge of it, without practize, exercise, or other mens inuention. Charondas the lawgiuer, extolled Grammar aboue al other Arts: and that iustly, for ϒ by meanes of it the chiefest things in the world are written; as lawes, constitutions, wils, & testaments, and such like, as concerne mans life. Whereby we see that & Grammar is many wayes profitable to mans life. ϒ *Diodo. Sicul. lib.* 12. *ca.* 4. & *Arist. lib.* 8. *Polit. ca.* 3.

But alas, the vse thereof is in these dayes not perfectly knowne. Albeit we haue many that professe it, yet for al that, few there bee that vnderstand it aright. The reason is, because nowadayes they thinke, that whosoeuer can prattle in Latine,

Latine, make verſes, or patch a declamation, is a ſubſtantiall Grammarian (or, as they terme him, an Humanitian) which, God wot, they know not what it meanes. For a ϒ Grammarian is he, that can ſpeake the vſuall tongues elegantly, and expound the myſteries of Poets with their tropes and figures, and that hath ſome ſmack in Philoſophy, becauſe ſũdry places in Poets are quoted out of the quinteſsence of the Mathematikes.

ϒ *Quintil. lib. 1. Inſtitut. Oratori.*

Of Logick. Chap. 41.

LIke as they, that digge for metals, do ſtrictly and diligently ſearch the veines of the earth, and by earneſt noting the nature thereof, attaine at laſt to the perfect knowledge of the mine: ſo they, that will enioy learning, aſwell for the common good, as for their owne profit, muſt narrowly ſtudy this Art of Logike, ϒ which is couert ãt with vs in our daily conferences. And no doubt but hauing ſtudied it well, they ſhall find it expedient three maner of wayes. ϒ Firſt, for exerciſe. Secondly, for diſputations: & thirdly, for knowledge of Philoſophy.

Sloban. Grãmatic. lib. 1. Prior. Analyt.

ϒ *Ariſt. li 1. Topic. cap. 2.*

But

But thou wilt say, It is obscure, vnpleasant, and therefore in no wise profitable. Oh how weake is the connexion of this argument? Admit that it is at first rough and irksome: yet notwithstāding ϒ whē thou shalt enter farther into it, an insatiable desire of learning it, foorthwiih will cause thee to embrace it. For without doubt ϑ God himselfe reuealed the knowledge of Logike vnto vs. And if wee neglect this worthy and magnificēt gift of his, he will also for our ingratitude withdraw not onely this Art, but all other Artes whatsoeuer from vs: though we haue both wit and learning together, yet shall they little auayle without Logik. What maketh youths to speake so boldly & roūdly? Logike. What maketh atturneyes to goe so fast away with their words & pursuites? Logike. In all Artes therfore Logik is praise-worthy. Logik is defined to be an Art, ϕ knitteth well together al discourses formed by speeches, and all positions in them, according as they depend one vpon another, and are grounded vpon good reason. And euen as gold by seuen fires is tried and purified: so in like maner ϒ the truth, in

ϒ *Gel. lib 16. ca. 8*

ϑ *Iambli chus Epistol. ad Dexippum.*

ϒ *L. siu. §. mixta muner. ff.*

despight

de munerib. & honorib. & *Zabarella li. I de natura logic. cap. 13.* ϒ *De quibus Aristo. in prædicamēt.* & *De quibus Aristo. in lib. de Interpret. Prior. Analyt. Posterior. Topic. & Elench.* ϒ *Morus lib. 2. Utop.*

despight of errors, is by logicall disputations found out, and restored to her former liberty. For & the end of Logik is to discerne in philosophy the truth frō the false; as if a man should say, Knowledge is the end of it. The duties of it are foure; namely, to define, to deuide, to compose true arguments, and to dissolue thē that be false. The partes of Logick are two, to wit, ϒ The first intentions, and & the second intentions. How beit for all this, the fained Vtopians are reported ϒ neuer to haue been able to find out the second intentions: by reason that none of them all could see man himselfe in common, as they terme him, though he bee, as some know, bigger then euer was any Gyant, and pointed vnto vs euē with our finger. But I leaue the Vtopiās to their nullibies.

Of Rhetoricke, and the abuse thereof. Chap. 42.

RHetorick is an Art, that teacheth a man to speake finely, smoothly, and eloquently. And whereas Logick formeth speech as it were a bare picture, & hauing nothing but simple draughts, which serue to furnish it in respect of each

each part & lineament thereof: ¶ Rhetorick beyng ℣ offspring of logick, shapeth it not onely as a picture well varnished, but also enriched and polished with glorious fields and medowes, and such like glozing shewes, that it may become faire to the eye, & pleasant to the eare. Being well applied, ℟ there is nothing so sacred to perswade as it. But nowadaies it is not much profitable, especially to preachers. For although Rhetorical speeches do delight their auditory; yet notwithstãding, they make not much for ℣ soules health. ¶ Simple & material speeches are best among frieds. Preachers therefore must labour to speake & vtter that, which the hearers vnderstand, & not go about the bush with their filing phrases. ℟ *They must not* (I say) *come with excellency of words, to shew the testimony of God vnto the people.* ¶ *Neyther must their preaching consist in the enticing speech of mans wisedome, but in the plaine euidence of the spirit and of power.* Moses, when God cõmaũded him to go downe to ℣ Israelites, would haue excused himself, saying, ℟ O my Lord, I am not eloquẽt, neyther at any time haue bene: but I am slow of speech & slow of tongue.

¶ *Arist. lib. 7. Rhetoric. cap. 1. & 2.*

℟ *Aristoph. in Ranis.*

¶ *Aeschylus in Prometh.*

℟ 2 *Cor. 2*

¶ *Ibid.*

℟ *Exod. 4*

tongue. The ℈ Lord ſaid vnto him, Who hath giuen the mouth to man? or who hath made the dumme, or the deafe, or him that ſeeth, or the blind? haue not I the Lord? Therefore go now, and I wil be with thy mouth, and wil teach thee what thou ſhalt ſay. Caluin that zealous Preacher had, as many men know, an impediment in his ſpeach, & in his ſermõs neuer vſed any painted or rhetoricall termes.

What ſhall I write of our common lawyers, who with their glozing ſpeeches doe as it were lay an ambuſh for iuſtice, and ϒ with their hired tongues thinke it not vnhoneſt to defend the guilty, and to patronize vnlawfull pleas? Why will not they imitate Anacharſis the Philoſopher, who when the ſcholers of Athens laughed him to ſcorne, by reaſon hee could not pronounce Greeke diſtinctly, and eloquently, anſwered them, that a ſpeach was not to bee termed bad, as long as it contayned good counſels, and as long as honeſt deeds did follow after his words? Conſtantine the Emperour deſerueth great praiſe, in that ℈ he tooke away the forme of making deceitfull and fine phrazed libels. In like ſort we reade,

ϒ *Mart. lib. 1. Epigram.*

℈ *L. 1. & 2. C. de formulis & imperationibus actionũ ſublatis.*

ϒ that

ℸ that the elegant ſolemnities of ſtipula- ℸ 1 *fin. C. de donat.*
tions, and ſuch like trifling words were laid aſide. In briefe, it was decreed amõg the Areopagites in Athens, that no Orator ſhould vſe any proheme or foreſpeech and digreſsion, nor perſwade them either to mercy, or to enuy.

Of Poetry, and of the excellencie thereof. Chap. 44.

WHen ℸ the children of Iſrael were in- ℸ *Exo. 1.*
thralled in the land of bondage, then GOD, who is alway the helper of the friendleſſe, raiſed vp Moſes his ſeruaunt, made him ruler of his diſtreſſed people, and deliuered them with a ſtrong & outſtretched arme frõ their miſerable captiuity. Whereupon ℸ Moſes framed a ſong ℸ *Ex. 15*
of thanks-giuing vnto the Lord in verſe, which I take to be the moſt auncient of all. So that it is certaine, and (as they ſay) able to be felt with handes, that Poetry came firſt by inſpiration from GOD. Likewiſe ℸ Debora ſung a pſalme of vic- ℸ *Iud. 5.*
tory in meetre. Dauid alſo and the Prophets were Poets.

If wee prie into the liues of the hea-

then, we ſhall find that Poetrie was the chiefeſt cauſe of their ciuilitie. Whē ¶ before they remayned ſcattered lawleſſe and barbarous, like vnto ſauage beaſts, Amphion and Orpheus, two Poets of the firſt ages, aſſembled thoſe rude Nations, and ¶ exhorted them to liſten their eare vnto their wholſom counſels, and to lead their liues well and orderly. And as theſe two poets, and Linus before them reclaymed the wildeſt ſort of men: ſo by all likelihood mo poets did the ſame in other places.

¶ *Cic. lib. 1 de Legibus.*

¶ *Hor. de Arte poetica.*

Further, poets were the firſt, that obſerued the ſacred operations of nature, and eſpecially the celeſtiall courſes, by reaſon of the perpetuall motion of the Heauens, ſearching after the firſt mouer, and from thence proceeding by degrees to conſider of the ſubſtaunces ſeparate and abſtract. They were the firſt, that offred oblations, ſacrifices, and prayers. They liued chaſt, and by their exceeding continence came to receyue viſions & propheſies. So likewiſe ¶ *Samuel and the Prophets were named Seers.*

¶ *1. Sam. 9.*

Now ſithence Poetry is ſo ſanctified, it will not be amiſſe, if I anatomize her parts,

parts, and compare her with other faculties: which done, I doubt not but she wil deserue a more fauourable censure euen of the Momists themselues. The prince of philosophers writeth, that ϒ Rhetorike had her first beginning from poetry. The chiefe of the late philosophers doubted not to proue, that ϐ Poetry was part of Logicke, because it is wholy occupied in deliuering the vse of examples: I do not mean that kind of example, which is vsed in common conference: but I meane the maners, affections, and actions of men, which are brought as examples, either to be imitated or shunned of the spectators, or readers. In like maner, Poetry is more philosophicall and serious then historie, because poetry meddleth with the generall consideration of all things: whereas Historie treateth onely of the particular. And not onely Historie, but also philosophy, Law, and phisicke are subiect to poetrie: for whatsoeuer nature or policie, case or medicine they rehearse, that may the poet, if he please, with his forme or imitation make his owne.

ϒ *Arist. li. 3 Rhetoric.*

ϐ *Zabar. lib. 2. de natur. logic.*

But, me thinkes, I see a rout of critical Pharisees comming towardes mee,

and discharging whole volees of Cannon shot against my brest, and exclayming without reason, that I falsely erre, for prouing Poetry to bee deriued from Moles. The Gentiles (say they) were the first founders of Poetry, and therefore it ought to be reiected. Well doe I denie this argument, demaunding of thē, whether Philosophy be bad, because the Paynims brought the knowledge thereof to light? whether Greeke letters bee euill, because Cadmus inuented thē? whether the Bookes of Resolution bee blameworthy, for that R. P. a fugitiue Papist wrote thē? O mōstrous absurditie! What? will they with the foolish Donatists vtterly refuse the Sacraments, because the priests are vicious that administer them? Or will they with the Anabaptists forbid al suites & going to law, because the lawyers that cōmence thē, are corrupt? Then farewell quietnesse, farewell money, yea, farewell religion, & all: for each of them was, is, and will be abused for euermore.

Otherſome there be, that iudge Poetrie vnlawfull, for that they themselues are not capable thereof. And againe there be some, that meane to kill the lion

with

with a ſtraw, and condemne Poetry for the fables that are contayned therein. But if I ſhould daſh theſe enuious Sycophants with a blurre of inke for euery offence, which they commit againſt the truth, they would, I feare me, become blacker then Aethiopian Negroes.

As for Poeticall Fables and Parables, what els ſhould I report, but that, which one of the auncient Fathers hath written on their behalfe, to wit, ϒ Poets do ſpeak that which is moſt true, and by their myſticall fables do decipher profound matters. After which maner Dauid in his Pſalmes ſaith, ϐ *Thou haſt brought forth a Vine out of Egypt: thou haſt caſt out the heathen & planted it.* What is vnderſtood by this vine, and the planting therof, but the children of Iſrael, whō God by his diuine prouidēce brought out of Egypt, & gaue thē inheritance in the land of Chanaan? Likewiſe we read of the ſteward, of ϑ prodigall child, & ſuch like in the new Teſtament. When Perſeus, Dedalus, & Bellerophon are faigned to fly: what els is ment by their flying, but their ſpeedy iourneying? what doth the trāsformation of Halcione into a Bird ſignifie? namely, that

ϒ *Lactā-tius.*

ϐ *Pſa.* 80

ſhee, after the death of her husband Ceix, mourned & ſorowed like vnto that ſame bird. When Lycaon is reported to be metamorphozed into a woolfe: what other ſence is vnderſtood by the woolfe, then that this king was a tyrant & a raue-nous theefe? By the paintull trauel of Vliſſes, is portrayed the liuely picture of mans miſeries. Icarus had wings, and therewith mounted vp into the aire: but ſo ſoone as the Sunne had melted his waxen wings, he fel downe into a Riuer, and was drowned. Wherby is included, that no man muſt raſhly reach aboue his pitch. If men would ſpeake and inueigh againſt niggards, what better inſtance cā they make, then in Danae, Tantalus, and Midas? To blaze prodigalitie, and ſuch as were giuen to pleaſure, the poets painted Acteon turned into a Hart, who was ſo much delighted in hunting, that in the end he was eaten vp of his dogs; that is, he ſpent all his goods in feeding of hounds. For an example of whoredom they inferre Circe, who was ſo beautifull, that ſhe rauiſhed and inchaunted all ſuch as beheld her. And ſo we muſt iudge of the reſt. Iupiter betokeneth the

the higheſt GOD: Phœbus the Sunne: Mars warre: Themis law: Minerua learning: Venus loue: Vulcan fire: Ceres corne: Bacchus wine: Neptune the ſea: The Nymphes ſignifie rulers: and by deſtiny is declared the ineuitable will of GOD. There is no facultie of any account, but hath hard and obſcure ſignifications; as for an example, naturall philoſophy comprehendeth the firſt matter and the firſt mouer. Alchymy containeth darke words: as, Saturne ſignifieth lead: Mercury quickſiluer: Sol gold: Luna ſiluer: Venus copper: Iupiter tinne: Mars iron; with diuers words of Art a hūdred times more myſticall then theſe. I will paſſe ouer the elixers, fixations, and ſuch like names of the Chymiſts. Thus (gentle Reader) mayſt thou ſee, that euery Sciēce hath other ſignifications, then the playne names doe declare. Why then will Dunces vpbraid Poets with their intricated Fables, which none but Oedipus can interpret? Onely ſonnes of Art, to whom God hath imparted his bleſſing, muſt attaine to the right knowledge of the Muſes. Hearkē what another ſaith, ☿ The faigned examples of the Poets 19.

☿ *Zaba. lib. 2. de natur. Logic. cap.*

are fit and conuenient for the amendment of maners. To be short, I am verily of this opinion, that ϒ all Poets are sworne enemies to lies, and do vttetly detest falshood: and among the rest, Homer was the searcher and louer of truth and veritie. Sundry times haue I beene conuersant with such as blasphemed Poetry, by calling it mincing and lying Poetry. But it is no maruell, that they thus deride Poetry, sith they sticke not in this outworne age to abuse the ministers of God, by terming them bookish fellowes and Puritanes, they themselues not knowing what they meane.

ϒ *Oſor. li. 1. Ciuilis nobilitat.*

What more shall I write? Poets at all times haue beene preferred before all Artists, and highly esteemed of all Princes. Euripides was entertained of Amintas king of Macedon. Sophocles together with Pericles, was constituted gouernour of Athens. Antimenides the Poet was Generall of an Army. Likewise Tyrtæus the Poet being lame on one legge, was by the Oracle of Apollo chosen chieftaine of the Lacedemonians, and got the victorie ouer his enemies. Lysander king of Lacedemon, in reward of a few

few verſes, gaue vnto the Poet Antiochus his hat full of Siluer. The Sicilians hauing ouercome the Athenians, ſpared many of them for Euripides his ſake. And if they heard any verſes like vnto his, they would haue them by hart, and one would preſent them to another with great ioy. ℣ Alexander the great left his Tutour liuing Ariſtotle behind him, but tooke the works of dead Homer with him, & euery night he cauſed them to be laid vnder his pillow. And not only Homer was thus honored, but alſo for his ſake all other meane Poets, inſomuch as Cherilus a ſimple Poet had for euery good verſe, which hee compoſed, a Philip noble of gold, amounting to the value of an Angell Engliſh. Theocritus the Poet was in eſtimatiō with Ptolome king of Egypt, and with Queene Berenice his wife. Ennius was highly fauoured by that noble warriour Scipio: Virgil & Horace were aduaunced by Auguſtus the Emperour.

℣ *Sydnei. in Apol. Poet.*

To come neerer our owne time, Hiernus an excellent Poet, and yet of baſe linage, when Frotho K. of Denmark died without iſſue, and the Peeres of the realme

realme had determined him to ſucceed, that beſt could honour the dead King: among the reſt, hee knowing that Poetrie was the onely meanes to reuiue the memorial of the dead, made an Epitaph, which publikely repeated, he was by generall conſent elected King.

Ieffery Chaucer, the Engliſh Poet, was in great account with King Richard the ſecond, who gaue him in reward of his Poems, the Mannour of Newelme in Oxford Shire. Neither will I paſſe ouer with ſilence, the fauour of the French Queene Anne, wife to Lewis the twelfe of France, extended to Poets. This Queen paſsing on a time from her lodging towards the Kings ſide, ſaw in a gallerie Allen Chartier a learned Poet, leaning on a Tables end faſt aſleepe: which this Princeſſe eſpying, ſhee ſtouped downe to kiſſe him, vttering theſe words in all their hearings: Wee may not of princely courteſie paſſe by, and not honour with our kiſſe the mouth, from whence ſo many golden poems haue iſſued. Frauncis the firſt, French King in the yeere of our Lord 1532. made thoſe famous Poets, Dampetius and

and Macrinus, of his priuie Counſell. King Henry the eight, her late Maieſties Father, for a few Pſalmes of Dauid turned into Engliſh meeter by Sternhold, made him Groome of his priuie chamber, and rewarded him with many great giftes beſides. Moreouer, hee made Sir Thomas Moore Lord Chauncelour of this Realme, whoſe Poeticall workes are as yet in great regard. Queene Marie for an Epithalamy compoſed by Verzoza a Spaniſh Poet, at her marriage with King Philip in Wincheſter, gaue him during his lyfe two hũdred crownes penſion. Queene Elizabeth made Doctour Haddon beyng a Poet, maſter of the Requeſts. In former tymes, Princes themſelues were not aſhamed to ſtudie Poetrie. As for example, Iulius Ceſar was a very good poet. Auguſtus likewiſe was a poet, as by the edict touching Virgils bookes appeareth. Euax King of Arabia wrote a booke of precious ſtones in verſe. Cornelius Gallus treaſurer of Egypt, was a ſingular good poet. Neither is our owne age altogether to bee diſprayſed. For the olde Earle of Surrey compoſed Bookes in

verſe,

verſe. Sir Philip Sydney excelled all our Engliſh Poets, in rareneſſe of ſtile & matter. King Iames our dread Soueraigne, that now raigneth, is a notable Poet, and hath lately ſet out moſt learned Poems, to the admiration of all his ſubiects.

Gladly I could go forward in this ſubiect, which in my ſtripling yeeres pleaſed me beyond all others, were it not I delight to bee briefe: and that Sir Philip Sydney hath ſo ſufficiētly defēded it in his Apology of Poetry; that if I ſhould proceede further in the commendation thereof, whatſoeuer I write would be eclipſed with the glory of his golden eloquence. Wherefore I ſtay my ſelfe in this place, earneſtly beſeeching all Gentlemen, of what qualitie ſoeuer they bee, to aduaunce Poetrie, or at leaſt to admire it, and not to bee ſo haſtie ſhamefully to abuſe that, which they may honeſtly and lawfully obtayne.

Obiection.

The reading of Catullus, Propertius, Ouids loues, and the laſciuious rimes of our Engliſh Poets, doe diſcredite the

Common-

Common-wealth, and are the chiefe occasions of corruptions, & the spurres of lecherie: therefore Poetrie is blameworthie.

Answere,

ϒ In many things not the vse, but ꝑ abuse of him that vseth them, must be blamed. The fault is not in the Art of Poetrie, but rather in the men that abuse it. Poets themselues may bee traitors and felons, and yet Poetrie honest and vnattainted. Take away the abuse, which is meerely accidentall, and let the substance of Poetrie stand still. Euerie thing that bringeth pleasure, may bring displeasure. ϐ Nothing yeelds profit, but ꝑ same may yeeld disprofit. What is more profitable then fire? yet notwithstanding we may abuse fire, and burne houses, and men in their beds. ϒ Phisicke is most cōmodious for mankind, yet we may abuse it, by administring of poysoned potions. To end this solution, I conclude, that many of our English rimers and ballet-makers deserue for their baudy sonnets & amorous allureměts, to be banished, or seuerely punished: and that Poetrie it selfe ought to be honoured and made much

ϒ *Aug. lib. 3. de Doctrin. Christi. cap. 12.*

ϐ *Ouid. li. 2. de trist. b. Elegi. 1.*

ϒ *Ibid.*

much of, as a precious Iewell, and a diuine gift.

Of Philosophie. Chap. 44.

Cicero li. 3. de Oratore.

PHilosophie is the knowledge of all good things, both diuine & humane. It challengeth vnto it three things: first, contemplation to know those things,

Arist. li. 2. metaphys. text 3.

which are subiect vnto it, as ℣ Naturall Philosophy teacheth vs the knowledge of the world: Geometry, of the triangle: the Metaphysick, of God: and morall Philosophie, of vertue and felicitie. Secondly, Philosophie challengeth the execution and practise of precepts. Third-

Clemens Alexandrinus li. 2 stromat.

ly, the promotiõ of a good man; ϒ which three concurring together in one man, do make him a wise Philosopher. The Iewes deuided philosophie into foure parts: namely, into Historical, Ciuill, Naturall of the contemplation of sacrifices, and into Diuine of the speculation of Gods word. Of which I will at this time content my selfe with the naturall, and the ciuill. ℣ Naturall philosophie is a science that is seene in bodies, magnitudes, and in their beginnings or ground workes, affections, and motions. Or, as others say, ℣ Naturall philosophie is a con-

℣ *Ari. in initio lib 1. de cœlo.*

ϒ *Zaba-*

contemplatiue ſcience, which declareth the perfect knowledge of natural bodies, as farre foorth as they haue the beginning of motion within thē. ¶ There be ſeuen parts of it. The firſt is of the firſt cauſes of nature, & of naturall bodyes. The ſecōd of the world. The third, of the mutuall tranſmutation of the elemēts, & in generall, of generation and corruption. The fourth is, of the meteours. The fift, of ye ſoule, and of liuing creatures. The ſixt, of plants. The ſeuenth, of things perfectly mixed, & of things without life, as, of Minerals and ſuch like. *rel. lib. de Conſtitutione naturalis ſcientię. cap. 6. ¶ Pereirus lib. 2. Phyſic. cap. 7.*

¶ Ciuil Philoſophy is a ſcience cōpounding mans actions out of the inward motion of nature, and ſprung vp from the fulneſſe of a wiſe minde: inſomuch that we may in all degrees of life attaine to that which is honeſt. *§ Piccolomineus in introduct. ad 10. gradus Ciuilis Philoſophię. cap. 7.*

This ciuill Philoſophie is diuided into foure parts: Ethicke, Politicke, Oeconomicke, and Monaſtick. Ethick is the diſcipline of good maners. Of Oeconomick and Politick, I haue diſcourſed before. Monaſtick is the inſtitution of a priuate and a ſolitarie life. But of the worthineſſe of this ciuill philoſophie, and

In Commentar. in satyr. 5. Persi.

and by how much it goeth before the naturall, I haue expressed in ϒ another booke.

Of the Art Magick. *Chap. 45.*

THe auncient Magicians propheſied either by the ſtarres, and then their Art was termed Aſtrologie: or by the flying and entrailes of birdes, and this they called Augurie: by the fire, and that they named Pyromancie: or by the lines and wrinckles of the hand, which was termed Chiromancie or Palmiſtrie: by the earth, called Geomancie: by the water, and that they termed Hydromancie; or by the diuell, and this we call coniuring or bewitching. All which ſuperſtitious kindes of illuſions (I feare mee) haue beene too often vſed heere in England; witneſſe of late yeeres the witches of Warboiſe: witneſſe figure-caſters, & calculators of natiuities: witneſſe alſo many of our counterfeit Bedlems, who take vpon thē to tell fortunes and ſuch like. Now-a-dayes among the common people, he is not adiudged any

ſcholer

ſcholer at all, vnleſſe hee can tell mens Horoſcopes, caſt out diuels, or hath ſome skill in ſouthſaying. Little do they know that ϒ *this Art*, (if it bee lawfull to call it an Art) *is the moſt deceytfull of all Arts*, as hauing neyther ſure foundations to reſt vpon, nor doyng the ſtudents thereof any good: but rather alluring them to throw themſelues away vnto the diuel both body and ſoule. Wo be vnto them that delight therein, for it were better for them that they had neuer beene borne. A man hauing in his furie killed one, may by the grace of G O D repent, and bee ſorie for his offence; but for the coniurer or magician, it is almoſt impoſsible that hee ſhould be conuerted, by reaſon that the Diuell is alwayes conuerſant with him, and is preſent euen at his very elbow, and will not once permit him to aſke forgiueneſſe. Experience whereof Doctour Fauſtus felt, who was at laſt torne in peeces by the Diuell. Cornelius Agrippa likewiſe, a man famous for his great Magicke, and as yet freſh in ſome old mens memorie, went continually accompanied with a Diuell in the ſhape of a blacke Dogge: and when at his death

ϒ *Plinius in init. lib. 30.*

he was vrged to repent and crie GOD mercy, hee pulled off the coller which was about the Dogges necke, and sent him away with these words, Pack hence, thou cursed curre, which hast quite vndone me. With that the Dogge went his way, and drowned himselfe in the riuer Arar. Within a little after Agrippa deceased, whose iudgement I leaue vnto the Lord.

As touching the deedes of coniurers, I confesse, they bee wonderfull; for ℣ *Exo.7.* ℣ the charmers of Egypt turned roddes into serpents in the sight of Pharao. And there is nothing which good men doe, but Sorcerers like Apes will assay to doe the like. Many of them (among whome I meane Pope Siluester the second, Pope Benedict the ninth, and Pope Alexander the sixt) were cunning in the Scriptures, professed holynesse of lyfe, and gaue pardons and indulgences (as the Pope doth now) vnto them that would buy them. But in the end they were pitifully and openly tormented and deuoured by the Diuell their Schoole-master. My selfe haue seene about nineteene yeeres agoe, a counter-

counterfeyt dumbe fellow, that could by signes and tokens foretell diuers things to come. Hee could signifie what misfortunes a man hath suffered, what yeeres hee was off, what wyfe hee had married, how many children he had; and which is most strange of all, hee would finde out any thing which was hidden of purpose. At last it was this young Magicians happe to arriue at a zealous Gentlemans house, who hauing before heard of his myraculous deedes, eftsoone suspected him, and made no more adoe, but by violence and threatning enforced him to speake, and to declare his dissimulation procured, as hee himselfe confessed, by the Diuell, with whome hee had couenanted to become dumbe, on condition, that he might performe such myracles. Moreouer, I haue heard and read of many Coniurers, that wrought wonders, and things almost incredible: yet neuer haue I eyther heard or read of any that prospered, but at the last, they eyther came to the gallous or faggot, or elfe they were preuented, and miserably taken by the Diuell. Which is the cause, that wise

men haue vtterly deteſted this blacke Arte, as being admoniſhed by other mẽs harmes, to beware of it. So that none but malicious, ſimple, and groſſe-headed perſons, who eyther for reuenge, or for couetouſneſſe are ſo ſeduced, doe enter into league and confederacie with the Diuell.

ϒ *Ex.* 22 *Leui.* 19 *Deut.* 18 ϑ *Tacit. li.* 1. *Annal. Vlpianus lib.* 7. *de Offic. proconſ tit. de mathematic. & Seruius in lib.* 4. *Eneid. ac Canon.* 1. *cauſ.* 24. *q.* 5. *& can.* 17. *cauſ.* 6. *q.* 1. ϒ *Leuit.* 20. ϑ *Exod.* 22.

To knit vp this diſcourſe, I admoniſe all perſons, and eſpecially olde women, to take heed of illuſiõs & charmes: ſeeing principally, ϒ *they bee damnable and forbidden by the lawes of GOD.* Secondarily, ϑ Magicke is infamous and abominable by the lawes of man both ciuill and canon. Finally, men muſt abſtayne from ſorceries, conjurations, witchcrafts, and ſuch kind of wickednes for feare of puniſhment, becauſe, ϒ *if any*, ſaith the Lord, *turne after ſuch as worke with ſpirites, and after Southſayers, to go* (ſpiritually) *a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.* And in another place: ϑ *Thou muſt not ſuffer a witch to liue.* Looke therefore vnto your ſelues, and be prepared, O ſimple wretches, leſt otherwiſe the fiend find

ding you vnready, will quickly surprize you, and so inueigle your weake & shallow mindes.

Of Phisicke. Chap. 46.

MAny confound Phisicke & Philosophie together, because both of them do alike respect naturall bodies, but our ϒ Ciuilians haue distinguished the one from the other. For which cause I will at this tyme surcease the concordance, and fall to the declaration of the goodnesse thereof. There is no faculte, saue law and Diuinitie, comparable vnto Phisicke. Insomuch as mightie Potentates haue not disdayned to exercise it. Gentius the King of Illyria, found out the vertuous qualities of the herbe called Gentian. Iuba king of Mauritania and Lybia, found the herbe called Euphorbium. Sabor King of the Medes, Sabiel King of the Arabians, Mithridates King of Pontus, and Auicenna King of Cordùba, were professed Phisicions. The Angell Raphael caused blind Tobias with the gall of a fish to receyue his sight. Luke the Euangelist was a

ϒ *L. I. §. medicorũ ff de vacat. & extraord. cognition.*

¶ *Clemẽs Alexandrinus li. Pedag. cap. 2. & Eccles. 38.*

Phisicion: yea, and ¶ GOD himselfe is called the supreme Phisicion both of body and soule. Wherefore see that you honour Phisicke, O yee that bee rich, & make much of the Phisicion, & for the Lord created him.

Of Law. Chap. 47.

¶ *L. institit. de Iust. & iure. §. Iurisprudentia.*

¶ THe law is the knowledge of things as wel diuine as Humane, & of that which is iust and vniust. Of Ciuilians it is declared tripartite: as it comprehendeth the Law of nature, the Law of nations and the ciuill Law. The law of nature is a feeling which euery one hath in his conscience, whereby hee discerneth betweene good and euill, as much as is sufficient to deliuer him from the cloudie cloake of ignorance, in that hee is repre-

¶ *L. Institit. tit. de iure. Natu. Gent. & Ciuil. §. ius natur.*

hended by himselfe. ¶ Hence commeth the coniunction of male & female: the procreation of children, & educatiõ. The law of Nations is a prescription, that a maner of people can claime: as, to resist violence was lawfull: to defraud the wilie and subtill was no fraude: to hurt the Herauld was not tolerable: to pay euc-

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ry man his owne was right: and in a manner all contracts were brought in by this law: as by buying, selling, hiring, gaging, and infinite others. The Ciuil law is that, which is squared according to honestie, and is termed euery priuate law, enacted by one peculiar people.

There is also a diuine law, which is three-fold: to wit, the morall law, the ceremoniall law, and the Iudiciall law. The morall law is ȳ, which is constituted for all Nations, if they will obserue the commandements of God. The Ceremoniall law was an instruction of infancie giuen to the Iewes, to be exercised vnder the obedience of God, vntill Christs cōming. The Iudiciall law is that, which was giuen them for politicke gouernment, teaching them certaine Maximes of iustice, whereby they might liue quietly, without molesting one another.

Of the common law in England.
Chap. 48.

AS soone as Brutus came into this Realme, hee constituted the Troians lawes throughout all his dominions.

But when diuiſions and ciuill broyles hapned a little after his deceaſe, thoſe lawes decayed for a long time, vntil Mulmutius receyued them, enlarging them with many profitable more, and were named Mulmutius lawes: vnto which Martia a Queene of this land, added the decrees of her time, and were called Martiaes lawes. Beſides theſe, King Lud is reported to amend them. Then in the ſucceſsion of time, raigned ſaint Edward, a right vertuous Prince, who ſelected and enacted excellent good lawes: within a while after, the Normans conquered this land, and altered the eſtate thereof, appoynting new lawes in their owne language, as a people naturally inclined to ſophiſticall and doubtfull ſenſe, whereby they wreſted the lawes to al conſtructions. Yet notwithſtanding, King Edward the third was induced to abrogate many of the Norman lawes, and in their ſtead to inueſt new and wholeſom lawes. The method of which, is at this day put in practiſe among our Sergeants and vtter-Barriſters.

Obiection.

That law which is of no antiquitie, neither

neither grounded vpon any good foundations, nor vſed in any Countrey but one, cannot be good: ſuch is the common law of England: therefore it is of no effect.

Anſwere.

Our Common law of England (I confeſſe) is of no great antiquitie: yet groũded vpon the law of Nature, and approued by the vniuerſall conſent of the Prince, Nobles, and Commons, in a generall Parliament. In briefe, neceſsitie hath no reaſon.

Whether alteration of lawes be good in a Common-wealth? Chap. 49.

THere was a law among the Locrenſians, that whoſoeuer did intrude himſelfe to make a new law, ſhould come with a halter about his necke: inſomuch that if his lawes were approued, he went away ſafe as he came: if reprooued, hee was preſently hanged. So in like maner, when wè alter our vſuall diet, we feele great innouations in our bodies, and do perhaps fall into ſome ſickneſſe or other: but when we be accuſtomed once vnto it, then we recouer, and waxe more luſty

then

then before we were. *Custome* (as they say) *is another nature.* But yet this custome may be reduced into a better. The alteration of lawes (I confesse) at the first seemeth rough and raw vnto our fraile and queizie natures: But within a while they be better liked of. Which mooued the Diuine Philosopher to say: that ϒchaunge of lawes, excepting those that be bad, is perillous at all times. This caused the Kentishmen to rise against King William the Conquerour of this land, and priuily to enclose him round about in the woods, that thereby he might the sooner be compelled to condiscend to their petition, which was, that they might be suffered to enioy their auncient customes and liberties.

ϒ *Plato lib. 7. de legibus.*

As for the deciding of this question, I thinke, that some lawes may be altered and reduced into better. Howbeit lawmakers must aduise themselues well in that behalfe, and take great heed therein: for where there ariseth small good by innouations of lawes, it is an euill thing. Surely, ϑ it is better to beare with ϑ imperfections of lawes: because the alteration of them will not do so much benefit,

ϑ *Arist. lib. 2. Politi. ca. 6.*

fit, as harme, by vsing men to disobey.

And againe, who is so dull-spirited, which will not graunt, that defectes of lawes ought now and then to bee winked at and dissembled? Vpon which occasion ϒ all persons vnder the age of fortie, were heretofore forbidden to enquire whether lawes were well or ill made. Ripenesse of yeeres is a great meane to conserue people in their obedience. And for that cause ϑ young men are thought vnfit to deale in matter of state and morall Philosophy.

ϒ *Plato li. 1. de Legibus.*

ϑ *Arist. lib. 1. Ethic. ca. 3*

Of Diuinitie. Chap. 50.

THe auncient Philosophers accounted three kindes of speculatiue or contemplatiue Sciences: to wit, ϑ naturall Philosophie: the Mathematicks: & Diuinitie, which is the first and chiefest beginning of all things, which is the cement that soddereth the peeces of the building of our estate, and the planke, wherewith our shippe is fortified. Take away this beginning, and the world will seeme a confused Chaos. Take away this cement, and our building is ruinous. In a word,

ϑ *Aristo lib. 11. Metaph. cap. 3.*

word, vncaske the planks of a ship, and it will leake and sinke into the sea. Plant ye therefore religion in your kingdomes, and let not the heathen rise vp against you at the day of Iudgement. The Romans, we read, through the bare instinct of nature, did so reuerently thinke of Diuinitie, that they sent their children into Hetruria to learne it there. And yet many of vs Christians presume to iniure the ministers of God, albeit we know that nothing is hid from him, and that he is present, and still accompanieth vs in the midst of our secret cogitatiõs. God make cleane our hearts within vs, and cause vs to regard his ministers and word better then we do. Otherwise, let vs expect for nothing but fearfull alarums, warres, heresies, pestilence, and famine continually without ceasing, to annoy and destroy both vs and our countrey.

Ysen. in Epist. 84

Whether two religions may be tolerated in one Kingdome?

Chap. 51.

TWo Religions cannot be suffered in one kingdome: for diuersities cause factions,

factions, garboiles, and ciuill warres, which neuer end but with the subuersiō of the commonwealth. The tranquillity of all estates consisteth in the vnion and consent of the inhabitants. Take away this vnion, and it is but a denne for rouers and theeues. The first foundations of kingdomes were built vpon the rock of one religion; and the heathen themselues had neuer established their lawes, if they had harboured pluralities of religions. He that displaceth this stone, shaketh all the building. ϒ *No man can serue two masters, for eyther he must despise the one, or loue the other.* ϒ *Matt.* Neyther must Princes halt betweene two opinions, ϑ *If the Lord be God, follow him but if Baal be hee, then go after him.* ϑ 3. *Reg.* 18. In religion there is no mediocrity, for a man must eyther be a Christian, or els he must be an enemy of Christ, that is, an Antichristian, according to our Sauiour Christes words: ϒ *He that is not with mee, is against me; and he that gathereth not with me, scattereth.* ϒ *Luc.* 11 ϑ *I am the Lord,* saith God, *this is my name, and my glory wil I not giue away to another, neyther my prayse to grauen images.* ϑ *Esa.* 42 Also, it is written, ϒ *Thou shalt worship the Lord* ϒ *Mat.*

thy

thy God, and him only shalt thou serue. But how is it possible, to obserue this commaundement, as long as our Papists beleeue that ϒ the Pope is no man, but Gods vicar, and more expressly, that hee is God? Theodosius therefore is highly cõmended, in that ϑ *he made warre with the Arrians, & proclaimed one true religion to be planted throughout all his Empire.* In this likewise England may faithfully glory, that being welnigh drowned in the sea of Popish superstition, she is now saued and restored to the true and Apostolicall doctrine: the which God of his goodnesse maintaine from heresies and schismes.

ϒ *Decret. Part. 1. lib. 6. tit. 6. de Electione.*

ϑ *Socrat. li. 5. Eccles. Histor. c. 10*

Of Simony, one of the chiefest ouerthrowes of religion. Chap. 52.

SImony is a deliberatiue will eyther of buying and selling, or els of posting ouer and exchaunging some spirituall thing, or some thing annexed to the spirituality, as aduowsons, presentations, and such like. This vice is called after the name of Simon Magus, by reason that

that he ℣ *offered the Apostles money, that they might giue him power, that on whomsoeuer he layd his hands, he should receyue the holy Ghost.* For which his execrable proffer, hee had this aunswere of Peter: ℟ *Thy money perish with thee, because thou thinkest, that the gift of God may be obtained with money.* ℣ *Act. 8.* ℟ *Ibid.*

Simony may be cõmitted 3. maner of waies. First, whosoeuer selleth or buyeth the word of God, is a Simonist. Wherefore the Lord said vnto his disciples, ℣ *Freely you haue receyued, freely giue.* Secondly, hee that giueth, or taketh any thing for a Bishopricke, Benefice, Headship, or for a fellowes or Scholers roome, is guilty of Simony. Thirdly, ℟ The Minister that denieth to bury ꝑ dead, or say Diuine seruice, committeth Simony. ℣ *Ma. 10* ℟ *12. q. 2 Can. quesita est no-bis. & cap. abolendę de sepult.*

Now hauing declared how many waies Simony is committed, I will shew, that it is the vtter ruine of the Cleargie, and consequently of the whole commõwealth. First, ℣ Simony is condemned with excõmunication, the seuerest censure of the Church: and therfore odious. Secondly, Simony hindreth house-keeping, so that ministers cannot distribute ℣ *Sotus. li. 9. q. 8. art. 1. & Nauarr. in manu. cal. ca. 7. 1*

bute almes. Thirdly, it breedeth the
ϒ Tacit. lib. 13 Annal. deſolation and deſtruction of the ſtate. For commonly ϒ there enſueth a diſſolution of the commonwealth, when the fruits & reuenews thereof are decreaſed. Fourthly, Simony diſcourageth parents to ſend their ſonnes to the Vniuerſity: for what parents be ſo fooliſh, as to beſtow in maintenance of their ſonnes, at leaſt three hundred pound, before they attayne to perfection, and then to pay againe two hundred poũd for a benefice, or foure hundred pound for a Chauncelorſhip? ſurely it is a lamentable caſe. *I had rather*, ſaith one, *that my ſonne be a collier then a ſcholer. For what ſhall I put my ſonne to ſchoole, when he ſhall pay ſo much for a liuing? Better it is for me to leaue my ſonne an ingram foole, then to buy him a liuing through vnlawfull meanes.* Beſides, who is ſo blunt-ſh, that knoweth not the great & infinit labours of Scholers? that ſeeth not their eyes weakned, their bodies empaired, & which is worſe, their ſpirites decaied? O ſtony hearts! O wicked Simoniſts! Doubtleſſe this abomi-
ϑ l. q. 1. ca. Quiſquis. nation portends ſome great calamity to follow. Laſtly, ϑ *Simony is an hereſie*, and

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for that respect it ought to bee reiected from all true Christians.

To wind this vp in a word, I wish all Pastours and Patrones of benefices and Chancelourships to looke more narrowly vnto themselues, & to stand in feare of God, who vndoubtedly is offended with their Simony, and will one day ϒ requite the slackneſſe of their punishments with the weight thereof, & will cast thē downe headlong into the bottomleſſe & tormenting pit of hell, where euery sense of their bodies shall abide his peculiar punishment. Their eyes shall haue no other obiects then Diuels and Snakes: their eares shall be afflicted with clamors and howlings: their noses with Brimstone and filthy smels: their tast with poison and gal, and their feeling shall be vexed cōtinually with boyling lead, and firie flames.

ϒ *Valer. Maxim. lib.* 1.

The seuenth Plant.

Of the alteration of a common-wealth. Chap. 53.

COmmon-wealths, euen as mortall men, haue their infancie, childhood,

ſtripling age, youth, virilitie, middle age and old age: that is, they haue their beginning, vegetation, flouriſhing, alteration, and endes. And like as diuers innouations and maladies do happen to men, according to the conſtitution of their bodies, or according to their diet and education: ſo in like maner it falleth out with commonwealths, as being altered either by domeſticall and ciuill wars, or elſe by forreyne, or perhaps by both together, or by the death of the nobleſt inhabitaunts, or, to be briefe, by vices, which are ſuffered to creepe in. It is neceſſary that all things, which are in this world, ſhould waxe old, & yhaſten to the ſame end ſome ſooner, others later, according to the will of God their Creator, and by his permiſsion through the influence of the heauenly bodyes, from which this mutuall ſucceſsion of life and death iſſueth. Howbeit notwithſtanding, I confeſſe that prodigious ſignes are not the cauſe of euents, but rather foretokens of them. Like as an Iuy-buſh put forth at a Vintrie, is not the cauſe of the wine, but a ſigne that wine is to bee ſold there: ſo likewiſe, if we ſee ſmoke appearing

Ouid. li. 10. Metam.

pearing in a chimney, wee know that fire is there, albeit the smoke is not the cause of the fire. ϒ *God onely chaungeth the tymes and seasons, he discouereth the deepe and secret things, and the light is with him.* ϒ Dan. 2

The effects of all the Comets, and the chiefest Eclipses, which hapned in this last age. Chap. 54.

FOrasmuch as the alterations of commōwealths are for the most part foreshewed vnto vs by heauenly signes: I iudge it more meete for mee to declare those, which chanced within this last age, rather thē in any other, especially for that they are neerer to our fathers memories, and also more familiar vnto vs.

In the yeere of our Lord 1500. there appeared a Comet in the North, after the which followed many and straunge effects. For the Frenchmen assaulted the kingdome of Naples: and the Tartarians the kingdome of Polonia. Then was a great famine in Swethland, and a cruell plague throughout all Germany; besides ciuill warres amongst themselues, in taking part with the Bauarians against the *Anno.* 1500.

Bohemians. Then died Pope Pius the 3, together with the Archbishop of Trieueres, and diuers other famous wights.

Anno. 1506. In the yeere 1506. appeared another Comet. Wherupon died prince Philip, the father of Charles the fift, and Ferdinand afterward Emperours. Maximilian the Emperour made warre with the Frenchmen and Venetians.

Anno. 1514. In the yeere 1514. was an Eclipse of the Sunne. About which time George Duke of Saxonie inuaded and spoyled Frizeland. King Lewis the 12. of France, and Vladislaus king of Hungarie, & Bohemia, departed out of this world.

Anno. 1518. In the yeere 1518. was seene another Eclipse of the Sunne. Immediately after the which died the Emperour Maximilian the first. Christerne the 2. king of Denmarke fought a most bloudy battell with the Swethens: & within a while after, he was depoſed of his kingdome.

Anno. 1527. In the yeere 1527. appeared a great Comet: the operation whereof the poore Hungarians felt, as being barbarously, to the shame of all Christians, martyred & destroyed by the Turkes. The prodigious disease of sweating was rife here in England.

England. The Riuer Tiber ouerflowed the citie of Rome. The ſea alſo conſumed away a great part of the low countryes.

In the yeere of our Lord. 1533. was ſeene another blazing ſtarre: whereupon a little while after, king H. the 8. was diuorced trō his brothers wife. The ſect of ꝑ Anabaptiſts begā to ariſe. Pope Clement the 7. departed out of this life: and Pope Paul the 3. was inueſted in his roome. *Anno.* 1533.

In the yeere 1539. chaunced an Eclipſe of the Sunne: & preſently after appeared a Comet: the effects whereof were many: For there was a great cōmotion in Gaūt, which the Emperour, not without much damage, at length appeaſed, & took away their priuileges trō them. Iohn the K. of Hungarie ended his life. And ſo did Henry Duke of Saxony. The Duke of Brunſwicke was by the young Duke of Saxony, and by the Landgraue of Haſſia driuen out of his countrey. The Engliſh ouercame the Scots. *Anno.* 1539.

In the yeere 1544. chaunced foure Eclipſes, one of the Sunne, and three of the Moone: Wherupon the L. high Admiral of England arriued with a fleete of two hūdred ſaile in Scotland, where he ſpoy- *Anno.* 1544.

led Lieth, and burned Edenburgh. King Henry the eight went himselfe in person to France with a great army, and conquered Boloigne. The Marques of Brandeburge died in his banishmēt. And before three yeeres after the sight of the said Eclipses were fully expired, King Henry the eight deceased. Likewise the French kings sonne, the Duke of Bauaria, the Queene of Polonia, the Queene of Spaine, the Archbishop of Mogunce, and Martine Luther ended their liues.

Anno. 1557. In the yeere 1557. a blazing Starre was seene at all times of the night, to wit, the sixt, seuenth, eight, ninth, and tenth of March: when presently after, open war was proclaimed betweene England and Fraunce; and a great armie was sent by Q. Mary ouer to S. Quintines. The Protestants were persecuted & cruelly dealt withall in this Realme. And Queene Marie, before a twelue month came about, departed out of this life.

Anno. 1572. In the yeere 1572. was seene towards the North a straunge starre, in bignesse surpassing Iupiter, and seated aboue the Moone. At which time succeded the bloudie massacre and persecution of the

Prote-

Proteſtants in Fraunce. Many great perſonages ended their liues; as, King Charles the ninth of Fraunce, Mathew Parker Archbiſhop of Canterbury, and ſundry other. Pirats robbed and ſpoyled many of our marchants on the Weſt ſeas. The ſect of the family of loue begã to be diſcouered at London. Sebaſtian the king of Portingale, and Mule the king of Moroco were both ſlaine within leſſe then ſixe yeeres after.

In the yeere 1581. appeared a Comet bearding Eaſt ward. Whereupon a little while after, certaine cõpanies of Italians & Spaniards ſent by the Pope to ſtrengthen the Earle of Deſmond in his rebellio, landed on the weſt coaſt of Ireland, and there erected their Antichriſts banner againſt the Queenes Maieſty then liuing. Campian and other Seminary prieſts returned to this Realme, and were attached. *Anno 1581.*

In the yeere 1583. appeared another Comet, the buſh wherof ſtreamed ſouth-eaſt: But the effects therof followed in the death of Edmund Grindal Archbiſhop of Canterbury, & Thomas Earle of Suſſex, and in the apprehending of Ar- *Anno 1583.*

Arden, Someruile, and other traitours in Warwickſhire. Alſo within a while enſued a great dearth here in England.

Anno 1596. In the yeere 1596. appeared a Comet northward. At which time Hēry Carew L. Hunſdon, & L. Chamberlaine of her Maieſties houſhold, and Sir Frauncis Knowles ended their liues. Robert Earle of Eſſex, & Charles L. high Admirall of England, Generals of the Engliſh fleet, burned the Spaniſh nauy, and ſacked the towne of Cales. Moreouer, there continued here in England a great dearth of corne, with ſtraunge inundations of waters. Graue Maurice got a famous victory ouer the Spaniards in the low countries. Alphōſus Duke of Ferraria departed out of this lyfe. The Pope and the Baſtard of Ferraria had diuers bickerings about the Dukedome. Finally, before the yeere went about, died Gunilla the Queen mother of Swethland, and Guſtaue Duke of Saxony her Nephew. Likewiſe Iohn Marqueſſe of Brandeburge, one of the Electours, & Anne Q. of Polonia, daughter to Charles Archduke of Auſtria, being great with child, ended their liues.

Anno 1598. In the beginning of the yeere 1598.

was

was ſeene a moſt fearefull Eclipſe of the Sunne, in the ſeuenteenth degree of Piſcis, neere to the Dragons head: the lyke whereof was ſeldome heard of at any tyme before: for the Sunne was darkened full eleuen poynts, which very neere is the whole compaſſe of his body. The effects of it are theſe following.

Sigiſmund Prince of Tranſyluania, not finding his power ſufficient to encounter the Turkes, voluntarily reſigned his dominion to the Emperour Rodolph the ſecond. The King of Swethland returning into his Realme from Polonia, had diuers conflicts and ſkirmiſhes with his ſubiects. William Lord high Treaſurer of England deceaſed. And ſo did King Philip the ſecond of Spayne, albeit after a more ſtrange maner. For it is credibly enformed, that this tyrant was eaten vp of lice and vermine. A puniſhmẽt no dout befitting his vſurping lyfe. Rome was againe ouerflowne by the riuer Tiber, whereby fifteene hundred houſes periſhed, and in a manner all the Popes Treaſure was loſt. Cardinall Albert ſent Mendoza Admirall of Aragon, with his raſcalitie, into the low Countries, where,

vpon

vpon his owne confederates of Cleueland, he hath exerciſed many bloudy tragedies. Theodore Duke of Muſcouie ended his lyfe. There was a great deluge of waters in Hungarie. The Turks had wonderfull badde lucke vpon the Seas. The vnited States of the low Countries ſent a huge fleet into Spayne, where they had very good ſucceſſe, to the vtter vndoing of many a Spaniard. What ſhal I write of the terrible rumours of warres, which were noyſed throughout all England ỹ Sūmer following? Aſſuredly theſe euents were foreſhewed vnto vs by the horrible Eclipſe, which appeared now aboue eight yeers agoe. Since which time I waited continually for ſome notable effect or other: neyther could my mind otherwiſe preſage, but that ſuch things would come to paſſe, which now (GOD bee thanked) are ouerpaſt. This after a ſort, I communicated at that tyme to maſter Ia. Pr. an ancient wiſe Gentleman, and a deare kinſman of mine, at whoſe houſe, I as then beyng lately come into my countrey, after my Fathers deceaſe, ſoiourned. God grant vs better and happier ſucceſſe in this new yeere.

of

Of the cauſes of ſedition and ciuill broyles.

Chap.55.

THere be ſixe cauſes of ſedition. The firſt and chiefeſt is the contempt of religion. For if men loue GOD, which they cannot doe, except they loue their neyghbour, doubtleſſe no ſuch effects would follow from their actions. The loue of Religion ϒ *breaketh ſwordes into mattocks, and ſpeares into ſithes*, and cauſeth that ϑ *nation ſhall not lift vp ſword againſt nation, neyther learne to fight any more.* The ſecond cauſe of ſedition is the factions of the ſubiects, which euer haue beene, and euer will bee the ſubuerſion of eſtates. The third cauſe is riotous proſperitie: for ouer-great aboundance of ϒ *wealth is the prouocation of miſchiefes*, and maketh men to become diuels. The fourth is, when the Prince ouerchargeth his ſubiects with tributes, and when hee ſubſtituteth niggardly and deceytfull Treaſurers and Lieutenants to receyue the leuied money, that will not ſticke

ϒ *Eſay.2*

ϑ *Mich.4*

ϒ *Ouid. li.1. Metamorph.*

ſticke to detayne a part thereof for their owne priuate gaine. The firſt cauſe of Sedition is iniquity: Yas, when that which is due by proportiō, is not giuen to them that be equall; and when the Prince beſtoweth honour, which is the hyre and guerdon of vertue, vpon raw and meane men. This was one of the originall cauſes of the late troubles in France, when the Queene mother, for the eſtabliſhmēt of her regencie, dubbed ſimple Gētlemen Knights of the honourable order of Saint Michael, firſt inſtituted by King Lewis the eleuenth, and till that tyme helde in great eſtimation. The ſixt cauſe of ſedition is, when the Prince winketh at the coſonages of Magiſtrates and Lawyers, and permitteth ſome of the richer ſort to encloſe commons, & to taske their inferiors out of meaſure.

Y Ariſt. li. 5. Polit. cap. 1.

Of Treaſon, Chap. 56.

Valerius Maxim. lib. 9. ca. 6.

TReaſon bringeth no leſſe danger and hurt to men, then Loyalty doth profit & felicity: for it is farre eaſier to vāquiſh a knowne foe, then to ſubdue a traitour and a priuie conſpiratour. This wicked monſter

monſter in time of warre, worketh more ſcath and damage, then artilleries. Howbeit, hee neuer enioyeth his promiſed hire, but is at laſt cruelly puniſhed: As for example, the great Turke in the yeere of our Lord 1400. hauing taken Conſtantinople, through the treaſon of Iohn Iuſtinian a Genoway, whom after he had made King according to his promiſe, cauſed his head to bee chopt off within three dayes.

To approch neerer our owne time, let vs bethinke with our ſelues the mercifull prouidence of God, in diſcouering the hainous treaſons pretended againſt our late dread ſoueraigne Qeene Elizabeth. Of late yeeres, namely, in the yeere 1588. what befell to Tilney, Sauage, Babington, and the reſt of their curſed complices? were they not all executed, & brought to confuſion? Likewiſe Doctour Lopouze, the Queenes Phiſicion, who had poyſoned ſundry Noblemen of this Realme; and by the Spaniſh Kings procurement, went about to poyſon the Queene her ſelf, had he not in the yeere 1594. his deſerued puniſhment? Euen ſo the yeere 1599. one Squire, by the inſtigation

inſtigatiō of a ſpaniſh Frier, going about to do away Queene Elizabeth, was ſurprized in his treaſon, and executed to the terrour of all ſuch diueliſh traitours. Be therefore better admoniſhed, yee wauering men, let the example of ſuch as were executed, terrifie your minds from traiterous attempts, and ſuffer not wilfully the diuell to allure and leade you into temptation.

Of Idleneſſe. Chap. 57.

O You ſlouthfull men, why doe you miche, range, & turne your backs to vertuous labours, ſeeing that they, who ouercame the delites of this world, haue deſerued heauen for their rewards? why doe you ſtraggle & rogue from houſe to houſe? Beleeue me, there is no occupation in the world, that bringeth with it
Prou. 6. leſſe profit then yours. ℣ Goe to the emmet, yee ſlouthfull ſluggards: conſider her waies, and learne to be wiſe, ſhe hath no guide, no teacher, no leader, yet in the ſummer ſhe prouideth her meate, and gathereth together her foode in the harueſt. Oh why haue you forgotten
Gen. 3. the words of the Lord, namely, ℟ In the ſweate of thy face ſhalt thou eate thy bread?

bread? Remember what penalties are impoſed on runnagates and loytering droanes. In the primitiue Church it was decreed, that all men ſhould liue of their owne labour, and not vnprofitably waſte the fruits of the earth. Likewiſe the (fayned) Syphograuntes or officers of the Vtopians, ỿ tooke heede, that no man ſate idle, but that each one ſhould diligently apply his owne craft and occupation. *Morus li. 2. Viop.* What ſhall I ſay of our owne conſtitutions here in England? In the yeere of our Lord 1572. it was enacted in the Parliament, that all perſons aboue the age of foureteene yeeres, which were taken begging and roging abroade, ſhould be apprehended, whipped, and burnt through the eare with a hot iron, for the firſt time ſo found; and the ſecond time to be hanged. For which conſideration, looke vnto your ſelues, yee careleſſe caitifes, gette you maſters, that may inſtruct you in ſome occupation or other; which done, labour continually: & that not onely for your ſelues, but for the reliefe alſo of ſuch as are not able to helpe themſelues. In ſo doing, Sathan the enemie of grace, who hitherto

like

like a wily foxe hath awaited for you, ſhall goe away in deſpaire, and (as they ſay) with a flea in his eare.

Of Dice-play. Chap. 57.

CHriſtians ought vtterly to forbeare Dice-play: firſt, becauſe ¶ *The diuell inuented it.* Secondly, becauſe it is flat againſt the commaundement of GOD, namely, ℣ *Thou ſhalt not couet any other mans goods.* Thirdly, Dice-play is for the moſt part accompanied with ſwearing and blaſpheming Gods holy name. Fourthly, ¶ the holy fathers of ℣ Church haue moſt vehemently written againſt it. Fiftly, all ſports and recreations muſt haue reſpect to ſome profite, either of body or of mind, (otherwiſe it is but loſt, for which wee muſt one day yeelde an account to God) but Dice-play, as wee know, is no exerciſe for the body; neyther is it any pleaſure for the minde: for the euent of ℣ hazard or maine, driueth the players minde to a furious hope, and ſometimes into a fearefull quandarie: to wit, when hee doubteth the recouerie of his loſt money. Sixtly, wee

¶ *Cypriã lib. de Alea.* ℣ *Ex. 20* ¶ *Auguſt in Epiſt. 64. ad Maced. Ambroſ. lib. 1. Offici. cap. 23. Chryſoſt. homil. 6. in Math. P. Marty. Commẽt in Iudic. cap. 14. & Danæus lib. de Alea.*

are

are charged, ℣ *Not to consume our time in wicked and vnlawfull exercises.* Seuenthly, men must abstayne from Dice-play, that they might shew good example to their inferiours. For ℣ if graue parents delight in wicked dice-play, their sonnes will likewise be enduced therunto. Eightly, ℣ Dice-play is condēned by the lawes and decrees of Princes. By the law Rossia, all such as played at dice were banished from their countrey. It was also enacted in Rome, that & Dice-plaiers should be amerced in foure times so much as they played for. King Edward the fourth of this Realme decreed, that euery Dice-player should be impryſoned two yeres, and forfeit tenne pound. King Henrie the seuenth enacted, that Dice-players should bee impriſoned one day, and that the keeper of the gaming house should bee bound to his good behauiour, and bee fined a Noble. King Henrie the eight ordained, that euery one which kept a dicing house, should pay fortie shillings, and the players themselues a Noble, for euery tyme so occupied. Ninthly, this kind of play is odious and reproachfull, as appeared in

℣ *Coloſ.4*

℣ *Iuuen. ſatyr.4.*

℣ *C. lib.3 tit.43.L. Alear.v- ſus.& ff. 11.tit.5.*

℣ *Pedian. in. lib.2. Diuinat. Ciceron.*

Antonie, to whom Cicero obiected, that hee ϒ not onely himselfe was a dicer, but also he fostered such men as were dicers. & Augustus the Emperour was noted, and ill thought of for his dicing. Lastly, the despayre and aduersitie which Dice-players fall into, and their extraordinarie punishments be sufficient means, to reclaime and terrifie men from it.

ϒ Cicero Philip. 2. & Suet. cap. 71.

In the yeere of our Lord 1550. one Steckman of Holsatia having lost much mony at dice, fell into despayre, & therewithall killed three of his children, and would haue hanged himselfe, if his wyfe had not preuented him. Likewise in the yeere 1553. one Schetrerus playing at dice in an Ale-house neere to Belissan, a towne in Heluetia, blasphemed GOD. Whereupon the Diuell came in place, & carried him away. Also, my selfe haue knowne a wealthie yeoman, that was as great a dicer, as any other in that shire where he dwelt, and (I thinke) had gotten wel-nigh a thousand pound by that his occupation: but what became of him and his wealth? marrie, he bathing himselfe in a riuer, was sodainely drowned: and his sonne, to whome his goods after his

is death did rightly appertayne, before
yeeres were expired, ſpent all at dice,
nd at this day is glad to ſtand at mens
euotion. In ſumme, do wee not com-
mōly ſee, that dice-plaiers neuer thriue?
nd if perhaps one amongſt a thouſand
hance to winne, notwithſtanding at laſt
e loſeth all, & ſo may put his winnings
n his eye, yea, and which is worſe, hee
azardeth his ſoule, which hee ought to
old more deare then all the world. But
ecauſe I haue largely confuted this vice
ϒ other places, I will proceed to the
her cauſe of the alteration of common-
ealths.

ϒ *In Cō-ment. in ſatyr. 3. & 5. Perſi.*

Of ſuperfluitie of apparell, another cauſe of the alteration of Kingdomes. Chap. 59.

N the beginning of the world, men
were clothed with pelts and skinnes of
eaſts: whereby is to be noted, that they
ere become as beaſts, by tranſgreſsing
e cōmandement of God, touching the
uit in Paradiſe. Apparell was not
iuen to delight mens wanton eyes, but
preſerue their bodies from the cold,

and to couer their ſhame. They had no Beuer hats ſharpe on the top, like vnto the ſpyre of a ſteeple, nor flatte crownde hats, reſembling roſe-cakes. They wore no embrodered ſhirtes, nor garments of cloth of gold. They knewe not what meant our Italianated, Frenchified, nor Duch and Babilonian breeches. They bought no ſilken ſtockins, nor gaudie pā-toffles. Their women could not tell how to frizle and lay out their hayre on borders. They daubed not their faces with deceitfull drugges, wherewith, hiding the handy-worke of GOD, they might ſeeme to haue more beautie, then hee hath vouchſafed to giue them. They imitated not Hermaphrodites, in wearing of mens doublets. They wore no chaines of gold, nor ouches, iewels, bracelets nor ſuch lyke. They went not clothed in veluet gownes, nor in chamlet petti-cotes. They ſmelt not vnto Pomanders, Ciuet, Muske, and ſuch lyke trumperies. And yet for all that, they farre ſurpaſſed vs in humanitie, in kindneſſe, in loue and in vertue. Their onely cogitations were bent to decke the inward mind, and not the outward bodie, which is nothing

els

els, sauing a liuing sepulcher. They knew that if the mind were humble and lowly, the rayment for the body must bee euen so. Euery seede bringeth forth hearbes according to his kind: as tyme seed bringeth foorth tyme, and tare seede tare. Such as the heart is, such is the body, if the heart bee proude, the fruite thereof will bee ill weedes, and proud attires. But why is the earth & ashes proud? to what end will our fine apparell serue, when death knocketh at our doores, and lyke a theefe in the night surprizeth vs vnawares? Our yong gallants, when they hyre a chamber in London, looking daily to bee sent for home by their parents, will neuer trouble themselues with any charges or garnishing it, as otherwise they would doe, if they were all assured longer to continue in it. And what, I pray you, is the body, but a chamber lent to the soule, wherehence it expecteth continually to be sent for by GOD our heauenly Father, and (as Saint Paul speaketh) *to bee loosed, and to bee with Christ*? For what cause doe wee take such care to apparell the bodie, seeyng within a while after it must putrifie, and returne

to the dust of the earth, from whence it came? what reason haue wee to neglect the soule, which neuer dieth? why do wee not follow King Henrie the sixt of this Realme, who when the Earle of Warwicke asked him wherefore hee went so meanely apparelled, answered, *It behoueth a Prince to excell his subiects in vertue, & not in vesture?* Let vs call to remembrance the wyfe of Philo, the Iewish Philosopher, who wisely answered one of her Gossips, that demaunded of her, why she went not (as other matrons) attired in precious garmēts. *Because* (quoth she) *I thinke the vertues of my learned husband sufficient ornaments for me.* Whereto consenteth that of the Comick: *Y In vayne doth a woman goe well attyred, if shee be not also well manered.* But what neede I spend tyme in producing of examples, when our Sauiour Christ scorned not to weare a coate without a seame? Which kinde of apparell if a man now-a-dayes vsed heere in England, presently, *8 one of our fine Caualeers would laugh at him, and prize both him and his apparell, scant worth a hundred farthings.* Oh, what a shame is it, that euery seruing-man in England,

Y Plautus in Most-tellar.

8 Persius in fin. Satyr. 5.

England, nay, euery common Iacke, ſhould flaunt in ſilkes and veluets, and ſurpaſſe Gentlemen of worſhip! I haue knowne diuers, who would beſtow all the money they had in the world, on ſumptuous garments; and when I asked them howe they would liue hereafter, they would aunſwere: *A good marriage will one day make amends for all*; thereby implying, that they hoped to inueigle & deceiue ſome widow or other. Which pretence of theirs being fruſtrate, they will be driuen to commit burglaries and murthers. In reſpect of which inconueniences, I exhort euery man to liue according to his vocation, and to obſerue his Maieſties decrees and proclamations, whereby caualeering groomes, & dunghilled knaues, are ſtraightly prohibited to weare the ſame ſutes and apparell as Gentlemen.

Obiection.

God hath created all things which are in this world for mans vſe: therefore any man may weare cloth of gold, ſiluer, or ſuch like.

Answere.

True it is, that God made all things in this world to be vsed of man; but herein I must distinguish men: some men be noble, some ignoble. There is no reason, why cloth of gold, permitted onely to Noble men, should be equally permitted to earth-creeping groomes. And againe, God hath appointed men not sole commanders, but bailies of his goods & creatures, with condition, that they giue an account of the vtmost farthing of the same. And in this regard Noblemen may gorgeously attire themselues, so long as they cloath the needie and distressed members of Christ. But if Noblemen on the contrarie, cloath themselues sumptuously, without reseruing meanes to furnish the poore members of Christ, then will the Lord, at the great day of iudgement, pronounce this fearefull doome a-

Mat. 25. gainst them, ℣ *Depart frō me, ye cursed, into eternal fire: for I was naked, and ye clothed me not.* To knit vp this briefly, I say, that God created all things for his owne glorie, and to take occasion to extoll him, but not for our pride to abuse them.

The

The eight Plant.

Of the conseruation of a Common-wealth. Chap. 60.

THere be many meanes to preserue a Common-wealth; but aboue the rest, these ten are of most efficacy. The first, and chiefest, is to liue vprightly in the feare of God. The second, to make no delay in executing of attainted and condemned persons. The third, to suffer euery man to enioy his owne, and not lauishly to spend & take the priuate inhabitants goods. The 4. to haue a great regard of mischiefes & euils at the first budding, how small soeuer it be, for ϒ the corruptiõ that creepeth in by little & little, is no more deceiued, then small expenses be, the often disbursing wherof vndoth the substãce of abuse. And as great raine & horrible storms proceed from vapours and exhalations, that are not seene: so alteration & changes breed in a commonwealth of light and trifling things, which no man would iudge to haue such an issue. The fift meanes is, that magi-

ϒ *Aristo. li. 5. Pol. cap.*

Magistrates behaue themselues mildly and modestly towards their inferiours. The sixt, that Princes bee not partiall in their subiects factions. The seuenth, the Prince & his Councell must not giue eare to euery tale and crafty deuice: for it may be, that the enemie hath his intelligence in the realme. The eight, to cast out Heretikes and Schismatikes from among the people. The ninth, to muster and traine the people once a moneth in martiall affaires. The tenth is, to discard stage-playes, vsury, extorsion, bribes, and such like abominable vices.

Of Taxes and Subsidies.
Chap. 61.

Tacit. b. 4 istor.

¶ THe peace & tranquillity of a commõwealth can neuer be had without souldiers, nor souldiers without maintenance & pay, nor pay can be purchased without taxes & subsidies, which are the lawfull reuenewes of the Prince to maintaine his realme. But, thou wilt say, taxes and subsidies bee for the common good of the Realme, & not for the Princes maintenance. To which I answere, that ¶ the Prince may likewise vse taxes

Caiuin. 4. inc. 20.

and

and subsidies to his priuat royaltie, which is after a maner conioyned with the honor of the Princely state, that he beareth. How is it possible for a Prince to beare a stately port, vnlesse he hath sufficient reuenewes? Let therefore all true hearted subiects ℣ giue vnto Cæsar that which is Cæsars: ℟ tribute to whom tribute belongeth: and custome to whom custome. Without this ground wee had long since bin a pray vnto our enemies. The French would haue swallowed vs vp. The Spaniards also would haue triumphed & cruelly massacred vs, as they did the poore Indians. None but wizards and niggards will seeke to bee exempted from contributions, & shake off the necessarie yoke of obedience. Experience layeth downe before our eyes the successe of them, that grudged and rebelled agaynst their Prince for taxing. The beginnings haue beene vngodly, and the endes miserable.

℣ Mat. 22.
℟ Rom. 31.

In the yeere of our Lord 1381. the cõmons of Kent & Essex, to the number of threescore thousand, rebelled against King Richard the second, being their Soueraigne: but they were discomfited, and

and the moſt part of them ſharply puniſhed. Likewiſe in the yeere 1484. great commotion was mooued by the Commons of the North, by reaſon of a taxe, which was impoſed vpon them of the tenth peny of all their lands & goods. But their raſh attempt was ſpeedily broken, and their Ringleaders hanged at Yorke.

By this wee ſee the miſerable iſſue of all ſuch raſh reuoltings, and therewithall conſider, how deteſtable they are in the ſight of God. Let therfore all ſubiects patiently endure whatſoeuer ſubſidie is leuied, & night and day beſeech the Lord to grant them peace, whereby their taxes will become ſhortned.

Remedies againſt ſedition and priuy conſpiracie. Chap. 62.

THe plaiſters, that are to bee applyed vnto ſedition, be diuers, according to the cauſes thereof. Yet notwithſtanding, I will epitomize, and draw ſome of them into a breuiarie. Firſt, the Prince muſt betimes forethinke to alay the ſeditions, which begin to kindle. For euerie miſ-

chiefe

chiefe at first is soone cured, but being let alone, and taking farther roote, it gathereth more strength. Secondly, the Prince must by espials know, who slaunder or speake euill of him. Howbeit respect must be had, lest the innocent be iniuried. Thirdly, ỹ Prince must proclaime rewards to the reuealers of conspiracies. Fourthly, the Prince must aforehand remoue munitions and artilleries out of the way, & put them in safe custody. In so doing, he shall find the seditious the more tractable. Fiftly, the Prince must seuerely punish the authors of sedition, ỹ lest they, that come after, go about to imitate such wickednesse. Sixtly, the seditious must be sundred by some policy or other. Seuenthly, the seditious must be allured with ambiguous & doutfull promises. Eightly, the Prince must diligently looke, that his loyall subiects cõmunicat not with the seditious: for ỹ such cõmuning together at such times, & in such sort, is very dangerous, especially for the party, that is like to take the foile. Ninthly, the Prince must ỹ send men of honour & dignity vnto ỹ rebels vnder pretence of reward, to the intent,

ỹ Cic. ad Brutũ.

ỹ Comineus li. cap. 9.

Lipsius. C. Pol cap. 7

intent, that their Captaines, who desire innouations, may be withdrawen from them.

Of the felicity of a commonwealth.
Chap. 63.

THe felicity of a commonwealth is, when by some Diuine prouidence frō aboue, there meeteth in one person the right maiesty of a Prince, and the mind of a wise Philosopher. For then needeth no cōpulsion, no rigour, no extremity to bridle the subiects. What is more delightfull, then to see the true image of vertue in their visible Prince? then to heare the wise lessons and golden speaches issuing out of such a mouth? Happy, I say, is the Realme, where the Prince imitateth the order of an expert Phisicion, who whē the remedies, which he prepareth to cure the weakenesse of the inferiour members, encrease griefe in the head, he throweth away all infirmities most light, and with the fauour of time, hee proceedeth carefully to the cure of that, which necessarily importeth the health of the patient or commō-wealth.

The

The fourth Plant.

Of Warres. Chap. 64.

BEcauſe ϒ a Prince ought to be prouided againſt all chaũces aſwell of warre as of peace: it will not bee amiſſe, if I write ſomewhat of warre-like affaires. The originall whereof in my opinion proceeded from *§ Nemrod the idlly hunter before the Lord.* The Græcians inuented firſt of all the vſe of armour. And the Almaines deuiſed in the yeere of our Lord 1381. gunnes, being the moſt terrible engines of all others.

ϒ *Iuſtini. in Prolegomen. Inſtitut.*

§ *Ge. 10.*

Now touching the cauſes and effects of warre, doubtleſſe, God ſeeing that no benefits could fructifie, nor threatnings diſſwade vs from our diſobedience, ſendeth warre, as his fearefull inſtrument to rouze vs frõ ſluggiſhnes, & to plague vs for our manifold iniquities: according to that dreadfull alarum, which long ſince hee ſounded againſt vs. ϒ If, quoth he, you wil walke in my ordinãces, I will ſend peace in § land: but if you will not obey me, but deſpiſe my cõmãdmẽts,

ϒ *Leuiti. 26.*

I will

intent, that their Captaines, who desire innouations, may be withdrawen from them.

Of the felicity of a commonwealth. Chap. 63.

THe felicity of a commonwealth is, when by some Diuine prouidence frō aboue, there meeteth in one person the right maiesty of a Prince, and the mind of a wise Philosopher. For then needeth no cōpulsion, no rigour, no extremity to bridle the subiects. What is more delightfull, then to see the true image of vertue in their visible Prince? then to heare the wise lessons and golden speaches issuing out of such a mouth? Happy, I say, is the Realme, where the Prince imitateth the order of an expert Phisicion, who whē the remedies, which he prepareth to cure the weakenesse of the inferiour members, encrease griefe in the head, he throweth away all infirmities most light, and with the fauour of time, hee proceedeth carefully to the cure of that, which necessarily importeth the health of the patient or commōwealth.

The

The fourth Plant.

Of Warres. Chap. 64.

BEcause ¶ a Prince ought to be prouided against all chaūces aswell of warre as of peace: it will not bee amisse, if I write somewhat of warre-like affaires. The originall whereof in my opinion proceeded from § *Nemrod the idlly hunter before the Lord.* The Græcians inuented first of all the vse of armour. And the Almaines deuised in the yeere of our Lord 1381. gunnes, being the most terrible engines of all others.

¶ *Iustini. in Prolegomen. Institut.*

§ *Ge. 10.*

Now touching the causes and effects of warre, doubtlesse, God seeing that no benefits could fructifie, nor threatnings disswade vs from our disobedience, sendeth warre, as his fearefull instrument to rouze vs frō sluggishnes, & to plague vs for our manifold iniquities: according to that dreadfull alarum, which long since hee sounded against vs. ¶ If, quoth he, you wil walke in my ordināces, I will send peace in § land: but if you will not obey me, but despise my cōmādmēts,

¶ *Leuiti. 26.*

I will

I will ſend a ſword vpon you, that ſhall auenge the quarrell of my couenant, and you ſhall be deliuered into the hands of the enemy. This the Spaniards of the Iſland ſaint Maries knew & felt in the Summer, being the yeere of our Lord 1599. inſomuch as when two Engliſh ſhips, and one ſhip of Amſterdame had taken the ſaid Iſland, and the Generall had demaunded the Spaniſh Gouernour wherefore hee yeelded ſo ſoone? Hee anſwered, that the ſinnes of the inhabitants were great, and therefore it was bootleſſe for them to reſiſt.

As for the diſcommodities of warre, they be infinit: it treadeth vnder foot the lawes of God and man: it maketh the Church to be derided, and placeth tyrants in the throne of Iuſtice. In concluſion, warre enduceth many malecontēts to follow the importunity of the time, and breedeth peſtilence and dearth: for victuals ſpent, dearth muſt needs enſue: Whereupon ſundry infectious diſeaſes ſpring.

Whether

Whether it be lawfull for Christians to make warre. Chap. 65.

ALthough the Marcionists haue heretofore doubted, whether Christians might make warre? yet notwithstanding, I will by forcible reasons maintaine the contrary. First it is written, that the Israelites should warre against their enemies, & ℣ not faint, nor feare, nor be amazed, nor a-dread of them. Secondly, lawfull warres are named ℟ the battels of the Lord. Thirdly, ℣ the Lord himselfe is a mā of warre. Fourthly, Saint Iohn Baptist confirmeth the lawfulnesse of warre in these wordes, which he spoke vnto the souldiers: ℟ Do no violence to any man, neither accuse any falsely, & be content with your wages. Fiftly, Cornelius a Captain was so fauoured of God, that ℣ he receiued the holy ghost. Sixtly, ℟ the Magistrate carieth not the sword in vaine. Seuenthly, it is lawfull for any man to defend himself. For ℣ reason teacheth, that it is lawfull to repell force offred to our liues & to our persons with force. To cō-clude, it is lawfull for one people to as-

℣ *Deu.* 20. ℟ 2. *Par.* 20. ℣ *Ex.* 15 ℟ *Luc.* 3. ℣ *Act.* 10. ℟ *Rom.* 13. ℣ *Cic. pro Milon.*

fault another, so that it bee either to get their owne againe, or els to punish reuolters. Howbeit, neuertheleſſe, I counſell warre to bee practized as a laſt and deſperate medicine, which without very vrgent occaſion ought neuer to be applied.

What warres be moſt lawfull. Chap. 66.

ϒ *Liuius lib. 9.*

ϒ THoſe warres be moſt iuſt, whereto we are conſtrained; and with good cõſcience may we take armes, whẽ there is no ſafetie for vs but in armes. To this

ϑ *Ambr. li. 3. Of-fic.*

an anciẽt Biſhop ſubſcribeth, ſaying, ϑ that fortitude, which defendeth a mans countrey from forraigne enemies, or ſuſtaineth the deſolate and oppreſſed, is perfect

ϒ *Caluin lib. 4. Inſtitut. ca. 20.*

iuſtice. Moreouer, ϒ the holy Ghoſt by many teſtimonies of Scripture declareth ſuch warres to be lawfull.

The iniurie, which is done to Ambaſſadours, miniſtreth lawfull cauſe for princes to take warre in hand. Therefore K. Dauid made war with the Ammonites, for that they villanouſly miſuſed the meſ-

ϑ 2. *Sam. 10.*

ſengers, ϑ which he ſent to comfort the yong K. of Ammon for his fathers death.

Moſt

Most iust likewise was that warre, which King Richard the first of this Realme made with the Infidels, for the recouerie of the holy land. And surely it is a meritorious and religious deede, that Christian Princes should vnite their forces together, and proclaime warres against the Turkes, who to their great shame haue now wel-nigh conquered all Hungarie, and are at the very gates of Germanie, and consequently of all Christendome: this perill, how long soeuer it is deferred, doubtlesse is like to happen. Suppose our Christian Princes could doe no other good, but keepe backe the Turkes forces from further inuasions, would not this be a meanes to restore and reuiue the dismembred estate of Christendome? Yea certainly. To that end I constantly auerre, that it is lawfull to warre: prouided still, that the determination be not to put to death any, that will be brought to the true knowledge of the Gospell. For it is not with swords, but with words, not with constraint, but with cōference, that misbeleeuers are become conuerted.

That before we begin warres, preparation is to be made of sufficient necessaries thereto belonging.
Chap. 67.

ϒ TO the execution of warres three things are needful: prouision, men, & aduice. Vnder prouision I cõprehend armour, money & victuals. Touching armour, I would haue an indifferent companie of weapons prepared both for horsmen and footmen: as artillery, powder, bullets, billes, pikes, launces, bowes and arrowes, plated doublets, iackes of male, and such like. Next, money must be gotte, ϑ without the which nothing cã bee done, as it ought to be. And if they fight with siluer speares, they will conquer all. Money being gotten, it is meete, ϑ victuals be prouided, seeing ϒ through want thereof souldiers will be ouercome without stroke. Against other euils there are cures, but there is no striuing against hunger. Herehence proceede mutinies, despaires, infectious sicknesses, and innumerable kinds of calamities.

ϒ *Lipsius lib. 5. Poli. cap. 6*

ϑ *Demosthen. lib. 1. Olynt.*

ϒ *Veget. lib. 3. de re milit. cap. 26.*

Hauing forethought of prouision, it is also

also necessarie, that men should be mustred & chosen out. For ϒ if there bee a mightie host of men in the field, what town or country is not willing to welcom them? In like maner, the captain general must forecast, whether horsmen would serue his turne better then footmen? ϒ *Xenop. li. 1. Pę. di. Cyr.*

This question being well discussed, the General must take aduice with his chiefe and wisest Lieutenants, concerning the successe of the warres. For ϑ what King going to make warre with another king, sitteth not downe first, and taketh counsel, whether he be able with ten thousand to meete him, that commeth against him with twentie thousand? or els, while he is yet a great way off, he sendeth an ambassage, and desireth peace? ϑ *Lu. 14*

The duties of a Generall. Chap. 68.

IN a Generall seuen things are required. First, that he be religious and deuout: for thē if he with Iosuah say, ϑ Sun, stay thou in Gibeon: and thou Moone, in the valley of Aialon: the Sūne wil abide, and the Moone will stand still, vntill he ϑ *Ios. 10*

be auenged vpon his enemies. Secondly, a Generall muſt bee a man of authoritie, by reaſon that ϒ nothing is more auailable in the ordering of battels, then authority. Thirdly, he ought to be temperate: for how can he gouerne others, that cannot rule his owne affections? Fourthly, he muſt be well experienced, that he may ſee how the enemie lyeth, what way is beſt, either to prouoke the enemie, or to defend himſelfe. Fiftly, a Generall muſt be wittie and well ſpoken, becauſe ſouldiers minds will be ſooner inflamed to fight by ſweete exhortations, then by all the Trumpets in the world. Sixtly, he muſt be courageous and valiant, that he may ϑ giue the firſt onſet, when any bickering is at hand, and ſhew the way to others. Laſtly, a Generall ought to be very well ſeene in Philoſophie, and ſpecially in Geometry, otherwiſe he will neuer be able either to encampe himſelfe, to find out the enemy, or to conceiue the ſituation of places: as for example, how the champion fields are couched together, how the valleys hang, how broad the mariſhes be, and how the mountains are lift vp.

ϒ *Cic. pro lege Manili.*

ϑ *Silius Italicus lib. 1.*

Of the choyse of Souldiers. Chap. 69.

THere be six notes to discerne a good Souldiour. The first is, that he be an honest man. The second, that he be strõg and valiant. The third, that he bee constant & patient. The fourth, that (if it be possible) he be a Gentle-man borne: the reason is, because most commonly hee is more easily trayned for the warres, and will scorne to yeeld himselfe vanquished to the enemy. The fift marke of a souldier is, that he be nimble, actiue, and not of a fat or grosse body, lest like a carters iade he founder and fall downe. The sixt, a souldier ought to be chosen from seuẽteene yeeres old to sixe and fortie. But in my opinion elderly Souldiers are more apt & fit to go to the warres, then young men, by reason that they are lesse mutinous, and better able to endure.

Whether the straunger or the homeborne subiect ought to bee preferred? Chap. 70.

IF we cõsider the cause, frõ whence proceeded the late destruction of Italy, we

shall find, that the calling in of the Switzers and Frenchmen to aide it, turned to the desolation of it. Lodowick Sfortia Duke of Millaine, sent for the Switzers to succour him against the Frenchmen. But how sped hee? Mary, hee was by his owne mercenaries deliuered prysoner ouer to Lewis the twelfe, French king. Yea, we read, that the greatest misery, which euer hapned to the British nation diuided, was, when Vortiger mistrusting the Peeres of his Realme, called in the Saxons to helpe him, who at last cõpelled him to deliuer the chiefest part of his kingdome vnto them. So that at lẽgth they droue away al the naturall inhabitants of the countrey. For which cause the native subiect is to bee esteemed, who stãdeth not so much vpõ his valour & pay, as vpon his loyaltie and reputation. Besides, no man is so barbarours and sauage, as to take part with strãgers against his owne countrey men.

How the enemy is to be vanquished. Chap. 71.

WE must obserue twelue rules, before we discomfit our enemies. Whereof the

the first is, that wee aske forgiueneſſe of God for our miſdeedes, and feruently beſeech him to goe before our armie. The ſecond is, that the Captaine Generall forbid all blaſphemies, ſwearing, diſing, rioting, and ſuch like impious doings. The third, that none but wiſe men beare office in the campe. The fourth way to ouercome the enemie, is to bee well prouided of neceſſaries. The fift, Captaynes muſt not enuie one another. The ſixt, niggardly and corrupt officers muſt bee ſeuerely puniſhed. The ſeuenth, our warriours muſt make no long delay in the enemies Countrey: eſpecially if the clymat therof be contagious & noyſome. The eight meanes to obtayne the victory ouer our foes is, not to permit any to ſtraggle abroad and rob, leſt meeting with ambuſhes, they bee vnawares ſurprized. The ninth, Marchants, on payne of death, muſt not tranſport any newes, prouiſion, or commodities into the enemies coaſt. The tenth, valiant men muſt bee nobly recompenced for their aduenturous actes. The eleuenth rule, to haue a freſh ſupply alwayes at a becke, and for that purpoſe, ſome of the beſt

beſt experienced Captaynes muſt bee left behind, to conduct the raweſt ſort, and to trayne them vp in martiall diſcipline. The twelfe and laſt obſeruation is, that all tranſgreſſours be rigorouſly chaſtiſed, to the terrour and example of others.

The Concluſion, of Peace.

Chap. 72.

LEſt for treating of Martiall affayres, I be eyther termed a faueurer of contention, or elſe a ſimple dizart, as hauing ϒ neuer as yet ſeene the enemie in the face, no not ſo much as their tents: heere voluntarily I reſigne my creſt, I lay downe my enſigne. In regard whereof, I demaund an oliue braunch, the onely true and vndoubted token of peace. The reaſon that thus mooueth mee, is our owne ſafetie: for if wee ſhould doe nothing but fight and enter into skirmiſhes, in the end, ϐ our fields would remain without tillage, & the aſhes of our burnt houſes as a graue would co-

ϒ *Cicer. lib. 2. de Orator.*

ϐ *Sen. in Hercule furente.*

uer

uer our dead corps. Who knoweth not, that peace is the end of warr? peace therefore must be eſtabliſhed betimes. ℣ All things are ſodered together through vnity, but diſſeuered through diſcord. The Realme of France is a liuely ſpectacle hereof, which being of late yeeres hackt by the Leaguers, as it were into mammocks, became wel-nigh a pray vnto the Spaniſh King. But now being vnited againe, ſhee recouereth her former ſtrength. ℣ *Aelia. de nat. animal. cap.* 3.

Wherefore, O Souldiour, lay downe thy Musket and Armour, and ſay not with the Poet: ℣ I haue as yet long ſpeares, roūd ſhields, head-peaces & gliſtering cuiraces. Oh ſeeke not to defile thy handes in thy brothers bloud. Forgiue thine enemy, euen as GOD forgiueth thee. Hearken (I pray thee) what the Apoſtle ſayth, ℣ *If it bee poſſible, as much as in you is, haue peace with al men.* And againe, ℣ *Let the peace of GOD rule in your hearts, to the which ye are called all in one body.* ℣ *Home. lib.* 3. *l. liad.* ℣ *Ro.* 12. ℣ *Coloſ.* 3

Finally, to end this diſcourſe, and therewithall my Booke, I conuert my ſpeech vnto thee, O Lord of Hoſtes, humbly

humbly from the bottome of my heart desiring thee to saue vs from the furie of our enemies, and to send vs peace in Christ Iesus: to whom with thee and the holy Ghost, for this which I haue written, and for all other benefites receyued, I yeeld all prayse, honour, and glory,

Amen.

2. Macc. 15. *If I haue done wel, & as the matter required, it is the thing that I would: if I haue spoken slenderly and barely, it is that I could.*

FINIS.

In aureum Magistri Gulielmi Vaughanni saltum.

AVratum vellus vario discrimine Iason,
Medęa meritis auxiliante tulit:
Auriferos Saltus paribus Vaughannus adiuit,
Auspiciis, Musa sub duce multa ferens.
Tota Domus, tota urbs, Respublica tota labore
Doctior, & cœpit ditior esse suo.
Hinc habet Oeconomus, sultos virtute Penates,
Inque Magistratu plenus habetur honos.
Quodque magis, Gens quęque operis lœtissima tanti,
Instructa eximiis legibus, alma viget.
Quid dabit Authori tanto pro munere grata
Posteritas? Laudis pręmia nuda placent?
Si foret hęc tantis ętas ingrata, tacerent
Nulla tamen laudes sęcula sera tuas.

Mathæus Gwin, *in Medicin. Doctor.*

IAMES PERROT ESQVIRE, to his assured louing Cousin, the *Authour of the Golden-groue.*

THy Goldē-groue yeelds good & goldē trees:
The rootes thereof are vertues of the mind;

The

The branches are well train'd vp families;
The body is the Common-wealth refin'd.
Good fruit on such good trees do alwaies grow
Whē wisedome reaps, what vertue first did sow.

In Paradise, (which was a golden groue)
The tree of life in glorious maner grew;
Which earst, whē Eue did Satans speech approue,
Mans life by taste for euer could renew.
In this thy groue growes no forbidden plant,
Heere all is sound without bad iuice or want.

Of eu'rie tree in wisdomes Paradise,
Thy golden muse (good Cousin) hath some taste;
Three bookes are planted by thine exercise,
Bookes such, as enuies breath shall neuer blast.
Thrice blest art thou, to whom in youth befals,
To bud, and bring such golden vegetals,

Idem ad eundem.

OMnia fortunæ sunt sublunaria ventis
Subdita; nec constant tot monumēta Ducū.
Si rogues; vbi sunt septem miracula mundi?
Alterna referent hæc cecidisse vice.
Sola tamen fugiunt excusa volumina ventos,
Sola animi viuâ sunt bona digna cedro.
Credo mihi (Cognate) tuam virtutibus vrbem,
Auratosq; lares fama loquetur anus.

Epigramma

Epigramma T. Fl. Art. Magistri ad Authorem.

AVriferos alii soliti promittere montes,
Deducunt bardis nania barda modis.
Aurea tu vero promittens, aurea præstas,
Ducis & auriferis aurea rura modis.

Thomas Iames Master of Arts, and Fellow of New Colledge in Oxford, to Master Vaughan the Author of the Golden-groue moralized.

WHilst brothers liue, as brothers they must loue,
As thē one wōb, so they one mind must beare.
This Vaughan shewes in this his Goldē-groue,
In this his learned worke without compare.
Two Brothers like two feete so well they goe,
Or like two mariners together row.
The soyle which hath these louing brothers bred,
Was euer held a soyle of great account,
Here Brute of yore his golden time had led,
Whose bruit and fame vnto the skies did mount:
Whose noble seede amongst his issue sowne,
Hath made the Britaines through ỹ world wel (known
Known for great soldiers, & resolued mē
Known for their loue to learning and the Arts;
As these two brothers on the worldes Scene,
Approu'd of late by their true acted parts:

One

One by the warres hath got a golden name,
The other by his pen deseru'd the same.
His pen was siluer, but his head of gold,
That could so much in so few lines containe;
That in three bookes could all things so vntold:
(If all bee three, as learned writers sayne)
Of metals, gold the pureſt is esteemd;
Of our late writers, thou as beſt art deemd.
The Muſes hire is not well ratified:
(Such is their fate in theſe accurſed daies)
But of thy Brother be thou gratified,
Heele pay thee loue, as thou doſt pay him praiſe.
For both your meeds let goldē groues abide,
And after death you golden wreathes betide.

Ad Magiſtrum Vaughannum de aureo ſuo ſaltu I. Pr. Epigramma.

LIs erat in docto, bene nec diſcuſſa, Senatu?
An ciues aurum commaculet, vel alat?
Impulit ad ſtuprum Danaen Iouis aureus imber:
Impulit Aeſonidem per mare Vellus ouis.
Aureolum peperit rixas in ſiltibus Idæ
Pomum; ſubiecit teq; Atalanta, proco.
Hanc *Saltu aurifero* tu litem diſcutis aurum,
Palladi ſi detur, non maculat, ſed alit.

FINIS.